THE CHURCHMAN.

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Communications.

For the Churchman.

On the Roman Pretended Primacy.

(CONCLUDED.)

It is the more necessary that the claim to supremacy in the Church of God by divine right, should be met and refuted, because a divine right is capable of no ejectment whatever, or for any cause, and because non-communion with such a sovereign, himself incapable of schism, is ipso facto schismatical. If upon the contrary, the Bishop of Rome has no *jure divino* supremacy, then is the refusal of communion on his part, with any other bishop not heretical as to the Catholic faith, an *ipso facto* act of schism.

The Bishop of Rome has no jure humano *authority over the British Bishops, or their descendants in the United States.* It may indeed be said, that if the Bishop of Rome possesses *jure humano*, by decrees of the Catholic Church, certain prerogatives, and a certain ecclesiastical authority over other bishops, the rejection of that superiority, and those prerogatives, constitutes a schismatical act. The divine right of the apostolic college, with all that did or now belong to it under the appellation of Episcopal, no human authority could change or alter. But it was competent to the Church as a Catholic body, with this limitation, to make such arrangements as her own growth or the circumstances of the times and mutation of human affairs required. She could limit the *local* exercise of Episcopal power, or enlarge it; and the latter was sometimes done, in the creation of Metropolitans, Archbishops, and Patriarchs, possessing no greater spiritual power than the apostolic or Episcopal, but having a wider extent for its exercise, or a certain ecclesiastical superiority over the other bishops, the equals of those who held that superiority in all spiritual power. It is not for me here, even in the briefest form, to discuss the rise and growth of the Archiepiscopal, Metropolitical, and Patriarchal authority. It is enough, that the Church, exercising her legitimate privileges, had in her general councils, divided, towards the close of the fourth century, her domains into the patriarchates of Constantinople, Antioch, Alexandria and Rome; with the special exemption of certain particular portions of the Church, and their bishops from the ecclesiastical authority of either. Whatever the true extent of the Roman patriarchate, the claim of its bishop to all the prerogatives conferred upon him in virtue of the laws of the Catholic world, is not to be called in question. It is worthy however of observation, that the very existence of his patriarchal authority, is destructive of all *jure divino* supremacy.

The sovereign government, and the subordinate government, of the same person, in the same society or body politic or ecclesiastical, are incompatible. But the Bishop of Rome's supremacy of power over the whole Church, and his patriarchal dignity, in the same, are a sovereign and subordinate government, of the same person, in the same society: therefore is his acknowledged possession of the one, a disproof of his just title to the other. The spiritual sovereignty of the Roman Bishop, is pretended to be by divine right; his patriarchal power is confessedly by human right: but a spiritual sovereignty by divine right, and an inferior dignity by human right, are incompatible: therefore is his conceded possession of the one, a disproof of his just title to the other.

The *jure divino* supremacy in the Church of God, of the Roman Bishop, being disproved, it might be charged as a schismatical act, upon that Church and its bishops, inclusive of all their successors, which should be proved to have rejected his *jure humano* patriarchal rights. Is the British Church, with her bishops, and by consequence their ecclesiastical offspring in these United States, under such a category of condemnation? Whether the patriarchal power was established in the Council of Nice, without the use of the name, by its decree "let antient customs prevail;"* or, whether the suburbicary regions, mentioned as under the government of the Roman Bishop, in the sixth canon of that council, according to Ruffin's translation and abstract, extended only to the distance of one hundred miles around the city, or to the ten provinces which constituted one of Constantine's dioceses as a civil term, is not material in the question, whether the Church of Rome or the British Church be schismatical. Nor is it necessary to adduce the confession of many Roman writers, that Germany, France, Spain, Britain, Africa, Illiricum, and seven of the Italic provinces were not under the Roman patriarch in the first and primitive ages.† The patriarchal power being acknowledgedly established before and recognized by the third general Council of Ephesus, as granting certain prerogatives over other bishops, to those who by the Church's law held that power; was Britain under the patriarchate of Rome, or was she among the auto-cephalic and independent Churches, subject to no patriarch? The Bishop of Antioch had claimed the power of ordination in the province of Cyprus. The claim was proved to be unjust, and the Council of Ephesus, exempting the Cyprian Bishops from the authority of the Patriarch of Antioch, passed a general decree, Anno 431, "that no bishop should seize on any province which did not antiently belong to him." Was the British Church,—for the *character* of the American Churches is indissolubly joined with hers—under the Roman patriarchate, at the passage of this decree? If not, her position and that of her bishops, with all that derive from them any spiritual power, is clear and well defined. She is free from stain or act of schism, and returns that accusation into the bosom of the Bishop of Rome. For, those Churches which were exempted from all foreign jurisdiction for the first six hundred years, cannot be subjected to any foreign jurisdiction for the future, against their wills: but the British Churches were so exempted for the first six hundred years, not only when the sixth Canon of Nice placed the Metropolitical, not to say patriarchal power of Rome, on an equal base with that of other Metropolitans, but also when the Canon of Ephesus, which has been referred to and quoted, was passed. That the British Bishops were so exempt, all the records of history bear their attestation. In all the compass of time, and in all the process of controversy, no single act of jurisdiction has been produced, which any Bishop of Rome did exercise over the British Churches, for those six hundred years. That exemption is proved, from the antiquity of the British Church more ancient than Rome itself,* and therefore independent of Rome *from the beginning*. It is proved, from the coincidence of the British Churches with the Eastern, differing with the Roman in their usages. It is proved, above all, from the refusal of the British Church to be subject to the Bishop of Rome. The suppression of the Pelagian heresy had infused new vigor into every part of the British Church, when Austin, a Roman missionary, first made his proposal to that Church, of submission to his authority, and recognition of the Roman usages. The British Churches declared, that they knew of no obedience due to him who was called the Pope, but that under God, they were governed by the Bishop of Caerleon as their primate, and that they would maintain the observance of Easter, and the administration of baptism, according to their own agreeing with the Asiatic and not the Roman custom. Nor would they hold communication with the Saxons, when converted by Austin, "because they corrupted with superstition, images, and the show of idolatry, the true religion of Christ."† These facts, which with their attendant circumstances all history attests, demonstrate, that in the seventh century, when they occurred, the British Church considered herself independent of the See of Rome, and that that independence had all along existed: since it is altogether incredible that she should for so many hundred years have dissented from the usages of Rome, if she had been subject to the Roman Bishop, or that he should suffer such dissent, if he possessed a patriarchal power over her. That from the Norman conquest, till the sixteenth century, in the reign of Henry VIII., this independence was to a great degree impaired, by the usurpations of the Roman Bishop, grown great by the fall of the Western Empire, by accessions of both temporal and spiritual power, and by other causes, is not to be disputed. But even during that lapse of time, though the sovereigns of England and the Roman Bishops made mutual exchanges at the expense of the Church's liberty‡ it was not without an occasional resistance to the encroachments of the See of Rome, and a demonstration that her original independence was not forgotten. For the first eleven hundred years of the Christian era, no Bishop of Rome did by his own authority convocate any synod in the British island, or preside in any by his legates, or confirm any by his authority; and when Anno 1125, the papal legate appeared in an English synod, "all England," says the historian,§ "stood amazed, at a thing unheard of in the kingdom, a priest sitting president above archbishops and abbots. At length the hour had come, and the man. If the mode of operation pursued by Henry VIII. in the concerns of the Church, be obnoxious to a degree of censure, is there no apology from the long series of vexations and enormities‖ practiced by the Roman court, while attempting the utter demolition of the liberties of the English Church. To all practical purposes, other sovereigns of other nations had cast out the papal supremacy, and he was not alone in the resolution he had taken. But in truth, the papal supremacy was not cast out by the king, but as it should have been, by the Church of England herself, solemnly pronouncing, "that by one hole assent of the bissops and abbots and others of the cleargye, with the states of the realme, the pope's usurped authoritie hath been exiled out of England, not without great reason whosoever woll consider the things well."¶

These are the positions at this day of the Church of England, inherited by her daughters in America, on which she reposes her indestructible claim to be a pure portion of the Church Catholic, involved neither in the guilt of heresy, nor of schism; not of heresy, because she holds the faith which was from the beginning, embodied in the Nicene Creed, declared even by her Roman adversary to be the only foundation against which the gates of hell shall not prevail;** not of schism, because she is under the discipline of bishops, successors of the apostles, and owes no sort of allegiance by any law of the Church Catholic to any other bishops than her own.

In a word, it has been proved, that the papal supremacy by divine right, has no foundation in the scriptures interpreted by Catholic tradition; and that there is no point of that supremacy which has not been surrendered by those who maintain it in general terms. It has been demonstrated, that the divine right being disproved, the Bishop of Rome has by human right, the laws of the Catholic Church, no authority over the British Church, from which the American derives her pedigree; because that Church was independent when the general Council of Ephesus, to say nothing of the Nicene decree, passed its canon, confirming the rights of the auto-cephalic Churches, among whom the transactions on the first attempt to subdue her by the missionary Austin, evidence her rank.

The incomplete usurpations of the Bishop of Rome for many years, the Church of England by virtue of her auto-cephalic character, guaranteed to her by the canons of the Catholic Church, ejected. But it is worthy of remembrance, that the Church of England has not officially refused communion with the Bishop of Rome. She confesses no breach on her part, but is ready to renew communion *according to the canons*; and she returns the charge of schism into the bosom of the Roman Bishop, because he has required terms of communion in articles of faith unknown as such to the Catholic world for fifteen hundred years, and as regards the Church of England, because he has withdrawn from the communion of that particular Church, holding the faith of the Catholic world and its discipline, and subject in no way to him by any law of the Catholic Church, but on the contrary independent by that law.

I have not thought it necessary, in the course of these observations against the claim of the Roman Bishop, to fortify them, by any details of those facts of history, which cast on so many who have sat in the Roman chair, a stain so deep and dark, that apart from the guilt of heresy, they have scarce a parallel in the pagan emperors. I have sought no aid, in prosecuting this inquiry, from the rise of the temporal grandeur of the papacy in rebellion, from the terms applied to him, as a god upon earth, possessed of an incomprehensible and infinite power in things ecclesiastical and civil, from the forgery of the Isidorian decretals by which Europe was so long blinded, from the conflicts with civil powers, from those acts, which having the same origin, covered the valleys of Piedmont, the cities of France, the villages of Ireland, with blood. I have considered solely the abstract merits of the question, and have presumed my readers too well aware of the memorable reclamation of Queen Elizabeth, to be capable of the senseless charge that the Church of England is a parliamentary Church.

The claims of the Church in these United States to be an Apostolic Church, being derived through the British line of succession, it was necessary to clear the character of the latter, as not only free from heresy, but from any taint of schism. The purity of both is to be maintained on the same principles. But it is yet to be remembered, that the schismatical character of the Roman Bishop towards the Church in this country, is even more apparent than towards the sister Church in England. Schismatical with respect to both, and to the whole Catholic Church, by the infraction of that Ephesine decree which limits the terms of communion between national Churches to the Nicene Creed, by the infraction of another universal law of the Church which prohibits the interference of one bishop with the jurisdiction of any other independent bishop, the Roman Bishop is peculiarly in a state of schism with respect to the Church in the United States, because beside all other reasons, he has introduced bishops consecrated in defiance of that among the canons of the Catholic Church which requires the consecration of a bishop by three.

Such then, with respect to schism, is the position sustained by the Church in the United States in relation to the Roman Bishop. She unites with the British, Oriental, Russian, and other Churches, of vast extent in the number of their bishops, heirs of the apostles, in rejecting any claim on the part of the Bishop of Rome to a supremacy in the Church of God. She returns his accusation of schism, by virtue of the decree of the Catholic world which anathematizes the requirement of any articles, and *a fortiori* erroneous ones, other than the Catholic, the Nicene Creed. By virtue of decrees equally Catholic, she claims—for when was the Bishop of Rome ever made Metropolitan or Patriarch of this new world—to be, like her sister of England, under the authority of none but her own bishops, and that therefore the intrusion of a foreign bishop, *uninvited*, into her jurisdiction, especially under the circumstances, is an act of the highest schism?

The voice of warning to our nation as a civil power, in respect to the subject of this article, has sounded loud, and there will be reason for its sounding yet louder, if the oaths of all Roman prelates to the Bishop of Rome, and recent transactions, afford an augury of things to come. But notwithstanding all this, notwithstanding the dread history of the past, I am not of that school which pronounces of Rome she cannot be reformed, she must be destroyed, unless destruction and reformation be made synonymous. Under canonical regulations, let the Bishop of Rome enjoy a primacy of *honor* in the Christian Church, *primus inter pares*. If in the course of human events, God apparently opening the way, any means become disclosed, by which without the sacrifice of truth or the compromise of principle, Rome can be recovered to Catholic communion; miserable man is he whose bowels of love are not moved towards such a consummation. I do not myself believe that the time for this recovery has yet come, but that the softened color which the Roman divines in this country are giving to Roman doctrines, is with another purpose than that of surrendering their warfare against the Catholic Church. Yet is not the moderated tone of Rome to be repelled; nor is it the want of the Catholic Church, or any branch of it, in any age, to display a stern severity to them who have erred on any symptoms of return? Let the Church of Rome no longer set up her own infallibility against that of the Catholic Church: let her cease to enact again upon the Christian arena the part of the ancient Donatists: let her recall her fierce anathemas against those who are living under the doctrine and discipline ordained of Jesus Christ: let her no longer obtrude her packed jury of Trent as a general council legitimately composed: and the time is not distant, when again as of old it may be said,—see how these Christians love one another, when there shall be one fold under one shepherd.

I was about to conclude in the words of our great Leslie,* but from considerations which may well be appreciated, am restrained. I believe the Church of Rome to be, though not in the highest sense, both heretical and schismatical; and I believe the controversy is to be stern between that Church and the Catholic Church in America.† But what other results than those we should desire, can follow from a controversy between a Church that worships God so that all understand what they do and can say amen, and a Church where the worship is not understood so that he who officiates is a barbarian to the worshipper; between a Church which worships God in a spiritual and unexceptionable manner, and a Church that is scandalously (to raise the charge no higher) full of images and pictures, even of the blessed Trinity, before which prostrations and adorations are daily made; between a Church that directs her devotions to God and his Son Jesus Christ, and a Church that sometimes addresses saints and angels in the same words which they use to the Triune God, and which, if not wrested from their natural meaning are, when so addressed, words of blasphemy; between a Church that commemorates Christ's death in the sacrament and truly communicates in his body and blood with all holy reverence and due preparation, and a Church which requires but a single attrition in the communicant, and hath maimed that holy ordinance which our Lord gave as a pledge of his presence when he left this earth; in a word, between a Church that submits to all that Christ and his apostles taught, and in a secondary order to all delivered to us by the primitive Church, and a Church that hath set up an authority which she claims to be equal to the sacred oracles, and has manifestly cancelled most of the primitive constitutions.

H. M. M.

* Archb. De Marca de Con. Sacred lib. i. c. 3 et. Nat. Alex. Sæc. IV. diss. 20.

† Nat. Alex. id. and Bramhall's Rom. p. 284. Also Bingham Ant. Ec. vol. i. p. 69.

* Churchman Armed, v. 2. p. 389.

† Bull's Vind. p. 209, and Bing. Ant. ut. Supra. "The island of Britain," says Barnes, a Roman writer, "was antiently subject to no patriarch, which privilege though abolished by tumults, yet being recovered seems most proper to be retained."

‡ Gen. Dorob. ap Ham. Dis. disp. p. 346. This is true, notwithstanding that Henry VIII. cast no branch of papal power out of England but that which was repugnant to the ancient laws of the land, made in the reigns of Henry IV., Richard II., Edward III., Edward I., Henry III., and Henry I.

§ Gen. Dorb. ut supra.

‖ More money was taken out of the kingdom by two thirds than the crown revenues.

¶ See Collier's records, p. 36, and Burnet's records, p. 125.

** Fra. Paolo. His. Con. Fr. p. 487. Nat. Alex. vol. VIII. p. 621. Does Rome baptise into the 12 Articles of Pope Pius's Creed?

* Case of the Regale, p. 687, vol. I. of his works in folio.

† Inclusive of the British Provinces.

For the Churchman.

Novels—Their Influence upon Morality, and the Causes of the Appetite for Fiction.

NUMBER I.

The influence of the press, Mr. Editor, is one of the great matters of boasting at the present day. Great indeed is the power of the press, and yet the sober minded Christian may well be permitted to doubt whether it be so wholly and entirely in favor of education, morality and religion at the present day as its advocates and eulogists commonly imagine. He may reasonably doubt whether it is not great rather as an instrument which needs a transcendantly good and great guiding power as great and good in itself. Whether now it be not the expression rather of the unchained and licentious will of man than of the will of God—a true and Christian examination of the influence of the press, a searching out and defining of the modes and manner of its influences upon Christian principles and with reference to the aid it is capable of giving to the spread of the Gospel, as well as of the actual evils that it is, for want of such an examination inflicting, is, it seems to me, one of the great problems of the age—one which the Church is yet to solve, and the solution of which will be of the utmost importance. And sure I am that there is something in it that does not receive its adequate explanation by the Romish notion of the bondage of a censorship, nor on the other hand is explained by the common place doctrine of its unlimited and ever-beneficial influences.

The general problem, however, I do not intermeddle with, only giving these thoughts that they may rouse abler minds than mine to the consideration of the subject. I only wish to bring before your Christian readers the books mentioned at the head of this article as one of the agencies of the press—an influence which I believe no true hearted Christian will account to be aught but unmixed evil.

This, Mr. Editor, is a day of recurrence to first principles, of searching into causes and effects. Action of all kinds, whether of good or evil, is as a torrent; the individual man cannot stay it by immediate effort, only by taking his position confidently and quietly upon principles that will bear him up, can he hope to do good. No cries will arrest the stream, no objurgations and clamors stop its course; only let him know the causes and take his stand upon fixed principle, then shall he become the nucleus of a daily increasing body of firm opposition to overflowing evil, and it shall be stopped. At this time, if ever, should the Christian put full faith in his Lord's saying, "that a little leaven leaveneth the whole lump," for these are the days when to fight against the mass, to reason against their action, or to try to recall them to reason, is beyond the power of any single voice.

So it is with the attempt to check the stream of these books that now pours from the press. They come forth as a torrent which no effort can stay. Their circulation far surpasses that of any production of the day; in millions they are printed, by millions read. There is no checking the flood of this evil. Formerly they were luxuries for the luxurious, but now they are for the mass. For a shilling the poor may know and sympathize with as much of the romantic villany of London, the refined and elegant debauchery of Paris, as in former times the rich for his guinea. Pollution is cheapened, corruption has a wide circulation at a small expense; on the centre table of the city drawing room, on the rough hewn boards of the log cabin, these books have their position; everywhere through our country they scatter moral decay. What can bid this plague to cease? Certainly not the efforts of the individual Christian.

There are evils of individual action which the influence of the individual man acting by himself can correct; evils of society there are, too, which he can only bear up against and deplore. This overflowing torrent of fiction is one of these last, and it seems to me that despair is the temper upon this matter even of those Christians who feel most acutely its evils. They feel the evil, they perceive the uselessness of all attempts to stay it, they look upon it as unavoidable and unconquerable, and recognise the folly of struggling against it, and thus they *almost despair*.

And well may they do so, for it is evil unmixed. The appetite for fiction craves no morality; at the present day it does not even require the decent veil and semblance of it which was wont to be cast over these productions. Their authors may be men of the loosest and vilest habits, still if they only have a vivid imagination their works are read greedily by all classes. Read to the destruction of all moral feeling, to the utter overthrow of all principles, to the excitement of all evil passions. Men talk of drunkenness—the effect and operation of these books—is a perpetual drunkenness of heart and head.

And who are they upon whom this evil influence is poured out? Principally the young. The girl and the boy just starting into life with their feelings fresh, their imaginations lively, these over the whole country are the mass of our novel readers. They gloat over the pages of Bulwer, and learn to admire his heroes who are thieves and swindlers, his heroines who are prostitutes in sentiment and feeling. They sympathise with the bandits and street-villains of Sue, the buffoonery blackguards of Marryatt. For the young are the shilling copies; with the young the market for the millions of these productions; it is the pocket money of the boy and girl that keeps the press teeming with cheap novels.

Has the religious man ever thought upon the purposes of the family as an institution of God? Has he ever considered that the object of its institution is this,—that in its shelter the tender minds of youth should be shielded "from the evil that is in the world,"—that in its seclusion children should be trained up as in a sanctuary, in holiness and purity of act and thought,—that there in that period of life which is the most susceptible of good or evil—when sentiments once impressed remain stamped for life—the father and the mother as priests of God, should fix upon the infant mind the faith and hopes and charities of heaven. These are the ends of the Christian home, and, these ends fulfilled, the Christian home and hearth is in truth the holiest place upon the earth, the very temple and throne of the Holy Ghost the sanctifier.

Now let the Christian who feels these truths look again. Evil has entered within his sanctuary, its seclusion has been penetrated, its sanctities polluted. The images of the vilest and most corrupt scenes, portrayed and reflected by the most unprincipled men are there; a pest from which the ancient home was protected by the absence of the press. The savage by his barbarousness, the European peasant at the present day by his poverty and his life of never-ending drudgery. And thus in the highest state of civilization and earthly prosperity, the homes of this land, through the influence of the press, are scourged with a curse from which the circumstances of the poor, the ignorant and the unenlightened have shielded them.

Men may think this exaggerated; they may think it a matter of small importance that their daughters read Bulwer and Sue. But it is no small thing that the seclusion of the family should be laid open to such influences—that the passions should be prematurely aroused, that the imagination should be set on fire with the most fascinating descriptions of evil, that books in which there is not a single line that can be distasteful to the vilest of women and the worst of men should become the mental food of youth. Truly ordinary men do not see the extent of the evil and the consequences that flow from it.

"Too true," the common religious man may say, "but the healing shall come from the same weapon that inflicted the wound. From the same fountain shall flow the sweet waters and the bitter—the press itself shall counteract the evils of the press—we shall make it an instrument of spreading good as well as evil. We have already printed millions of Bibles—we shall print millions more. The word of God shall be free—free to all men—sixty-two and a half cents only they cost a piece—we shall pay the cash and put a Bible in every family in the land. Millions of tracts also we shall print and pay for, they as well as shilling novels shall flood the land. And as we have a sort of suspicion that even this may not be enough,—the most literary of the clergy, the most piquant and imaginative of pious women shall write religious novels, tales and stories, for the young, which must be very efficient in pushing the others out of circulation. We shall buy them for our children, give them as rewards in our Sunday schools,—in every way thrust them into circulation."

God forbid, Mr. Editor, that I should be the means of staying the circulation of a single copy of the Bible. Still I can see that all these means are inefficient, that something more is to be done than merely the placing a copy of the Bible in the hands of an individual—that there is a power requisite, and that a greater one than is produced at the expense of sixty-two and a half cents plus the labor and time of the distributor. I see that the human will is corrupt, and feeling in these books the nutriment its depraved appetite requires, it will have them and pay for them, and create a market for them. The holy word of God is distasteful to it, and it requires a power to train and educate the mind to a taste and feeling for it. The one book, therefore, it will seek and pay for and enjoy—the other it will not care for, and hardly receive even when gratuitously given. Something else must be done, while this should not be left undone. However, as the persons who use these means are set in the opinion of their efficiency, and as no arguments of mine can draw them out of the line of conduct founded upon this opinion, I shall leave them with the pithy proverb, that "one man can bring the horse to the water, ten cannot make him drink." I shall leave the battle to be fought between Daniel Fanshaw and Winchester, Charlotte Elizabeth and Bulwer, certain that both parties will continue to write and print as long as they get paid for it; and ask of the thoughtful Churchman to consider the causes existing in the state of society that lead to the immense circulation of these injurious books.

The causes I consider to be these: that there are faculties and feelings in the hearts of all men which have in religion, truly so called, their highest and fullest gratification and their natural and healthy food. These faculties and feelings are most exuberant and vivid in the minds of the young. The position of society at the present time, and all the influences which it exerts, are such as deny to them their proper nutriment, and owing to this fact the appetite is prevented, the craving of disease is produced, and the mind which should have received the natural and healthy stimulus falls with violence upon that which is only unhealthy and injurious. In other words, I see in the present craving after fiction the effect of the barrenness of society at the present in all high and lofty motives that appeal to the deeper nature of man; the first of the common-place religion of the day, and the consequences of the imperfect hold it takes upon human nature, its inability to fill and satisfy their deeper instincts upon which, how little soever we regard them, religious faith is placed as a foundation. Then their working and the influence of them when duly nourished, as well as the effect of denying them their proper nutriment, shall be the subject of my next paper.

W. A.

For the Churchman.

Mr. Editor,—I offer for insertion the present communication for the purpose of correcting an error which has acquired an extensive and unexpected currency in consequence of the publication in the Report of Bishop Onderdonk's trial of a private letter addressed by me to the Rev. C. M. Butler.

In the letter, page 27 of the Report, it is stated that the Rev. J. S. Hanckel had inadvertently communicated to a third party the name of Mr. Butler, as one who had been injured by Bishop Onderdonk, which I had mentioned to him under an injunction of secrecy. I have since received from Mr. Hanckel a letter from which I make the following extract:—

"I regret that before writing to Butler the letter which is to appear in the trial of Bishop B. T. Onderdonk you had not first addressed one of inquiry to me. Had you done so, you would have learned that in *no instance* had I mentioned Butler's name in connexion with the insult offered by Bishop Onderdonk to his wife, *until* I was released from all obligation to secrecy by hearing both the circumstance and the name from another wholly *independent* source."

I publish this with pleasure on Mr. H.'s account as well as my own. Mr. Butler, in making his statement to me, expressed his wish that it should not be talked about. This precluded me in honor from giving it notoriety or in any way implicating him, whilst I felt at liberty to mention it confidentially to Mr. Hanckel, whom Mr. Butler knew intimately and whom we both highly esteemed. Had time permitted me to communicate previously with Mr. Hanckel, or had I not felt assured from Mr. Butler's acquaintance with his high character that my friend's honorable intention would be free from suspicion, I should certainly not have made the allegation, although I had at the time the strongest reason to suppose, from the manner in which I received the impression that it could not be otherwise than correct. My only regret is that the correction cannot be as widely circulated as the publication which has called for it. Respectfully yours in the ministry,

J. B. Gallagher.

Louisville, Feb. 10, 1845.

For the Churchman.

Tracts for the Seasons.

NO. VI.

Notwithstanding the awful extent of the depravity of our nature, any high degree of wickedness seldom attains to the mastery over us in opposition to a full view and just appreciation of its real character. The great author of sin is well aware of this, and therefore so practises his arts against the purity and happiness of our race, as to beguile and tempt by false appearances, where he would have much less prospect of success, if the real character of his deeds stood confest to our view. Thus he invests sin with the *deceitfulness* to which the Scriptures attribute a *hardening* influence over the Christian.

This deceitfulness is variously manifested.

A part of that probation whereby our moral nature is to be exercised, and through the grace of God strengthened and improved, consists in the tendency of much that is itself innocent and useful, to what is sinful either in kind or degree. This is true of almost every propensity, desire, or affection of our nature. No matter how correct, right, and promotive of good, it may be in itself, it has imparted to it, by the moral corruption and disorder of fallen man, an evil tendency, which must be ever closely watched, and against which a strict and constant guard should be maintained. Thus one who sets out in a given course with the trust and belief that he is governed by right principles, feelings, and dispositions, is often gradually led on until, almost imperceptibly, his moral character becomes corrupted and debased, and guilt ensues.

Human experience furnishes many illustrations of this. Awful is the guilt, and terrible the misery, which have resulted from the wicked, vengeful, and murderous perversions and abuses which have been made of jealousy of one's honor. Easy is the process often discernible from the virtues of prudence and economy to the vice—declared in Scripture to partake of the guilt of *idolatry*—of covetousness. Virtuous self-esteem, and a proper sense of personal dignity, often degenerate into unchristian pride and vanity. Even in religion, spiritual affection, and supposed spiritual gifts and attainments, are sadly yielded to that unblest influence of the natural heart which produces pharisaism and hypocrisy; zeal devours charity; devotion turns to formalism and bigotry; and trust of possessing a change of heart by the renewal of the Holy Ghost is not unfrequently merged in that confidence of spiritual security which averts due watchfulness and care of the natural temper, disposition, and affections. Indulgence in the temporal blessings of Providence must be most jealously watched to keep it within the bounds beyond which lie the sins of extravagance and intemperance. Enjoyment of the world, save when a strong sense of religious obligation and responsibility withholds, tends to that loving of pleasure which gains the ascendancy over the love of God, and that carnal-mindedness which is enmity against God, and death to the spiritual life and spiritual hopes.

This deceitfulness of sin should impress on the Christian the duty and necessity of being always on his guard. Its success is the consequence of his not keeping his dispositions, affections, and desires from a wrong direction, and within the bounds prescribed by the Gospel; of his not having the fear of God always before his eyes; of his neglect of, or indifference to, the divine word as a rule of character and life; and of his failure in due seeking of the grace of the Holy Ghost, and humble, devout, and faithful dependence on its influences. Thus growing indifference to evil tendencies increase their strength, and remove obstacles to their success. Insensibility to the evils thus in progress gains fearful ground. Poor human nature, thus loosened from the salutary regulations and restraints which a merciful God would lay upon it, and the wholesome guidance under which He would place it, is left to the deadly influence of its frailty and corruption.

The Christian should narrowly watch every means of enjoyment and happiness which lies within his reach, and every disposition or desire that tempts to gratification, lest it draw him beyond the bounds of innocence and duty, and lure him to transgression of the laws of God, and the forfeiture of his own spiritual and eternal welfare.

But it is not man's strength that is to secure his safety. He cannot by that resist the seductive deceitfulness of sin. He must look to the strength of divine grace, place on it his dependence, seek it in all the appointed ways of its conveyance, and bend his moral agency to the practical improvement of its direction and its succours.

There is a mischievous restlessness among men under the rules of judgment and of action contained in God's holy word. They are prone to yield to the subjection of the judgment to the feelings and desires. The gloss of custom, the pleadings of interest, and the show of pleasure, often pervert their understanding of holy writ, blind them to the real character of principles and actions, and deceive them into regarding that as right which, by God's law, must be wrong.

To guard against this, the Christian should divest himself of the influence of every other rule of judgment but that perfect code. What is convenient, or profitable, or customary, or agreeable, or allowed or even required by worldly principles and views, should be perfectly subordinate enquiries. The great question should be, How is it written in that Book which is the standard of human duty, and by the principles and precepts of which we are to be judged at the last day? It will not then be asked what we thought best, what the world allowed, approved, or required, what our interest dictated, or what gratified our feelings and gave us pleasure. The influence of such considerations may deceive us, and ruin us forever.

To God's law, then, be the Christian's only reference; and to this end, let it be the subject of his deep and constant study, with humble prayer that he may be enlightened therein, and devout and faithful application to the means of being so provided in the services and instructions of the Church. That is an unhallowed custom which will not bear the test of the di-

vine word. That is but a temporary and seeming interest, surely followed by disappointment, mortification, and suffering, which has not its sanction. That is deceitful and unreal pleasure, and the prelude to unmasked misery, which runs counter to it.

The human mind, unrenewed and unsanctified by divine grace, and thus unsubdued and uncontrolled by the principles and affections of the Gospel, and slightly if at all moved by considerations of spiritual and eternal good, is emphatically selfish in its principles and views. Hold out immediate pleasure and enjoyment, and you propose the highest motive by which it cares to be actuated. Let the proposed pleasure and enjoyment make a special appeal to any favorite desire or affection, and they will be grasped at with an avidity leaving neither time nor thought for consideration of the character of the means used, or the ultimate consequences which await them.

The most melancholy evidence of this effect of the deceitfulness of sin, is afforded by the intemperate and the dissolute. He seeks what, in his depraved moral sense, is positive enjoyment, or happy absence of care or oblivion of sorrow. He will not pretend that his course is right; neither will he realize that it is wrong to its awful extent of guilt and danger; for he has sunk his mind below rational reflection, left to moral sensibility hardly an existence in his bosom, and so vitiated his nature that the very poison which destroys in him every principle of intellectual vitality, has become, in his perverted estimate, almost essential to his being.

In the temptation which worldly *profit* and *honor* hold out to look to the enjoyment of the object, rather than the means of attaining to it, we see another instance in which the deceitfulness of sin lures vast multitudes into its service. Striving to be rich or great, their minds are set on that one thing; and for the happiness which it promises, care is laid aside, or but feebly cherished, in reference to the way in which that happiness is sought. Hence falsehood, deception, artifice, hard-heartedness, and oppression, insinuate themselves into toleration and encouragement, as principles of action, by minds rendered reckless of the real character of *means*, by intensity of devotion to the *end*. And yet that end is far from being of certain attainment. Ten thousand obstacles may shut out success, and leave, without a recompense, the loss of Christian character, the weight of guilt upon the conscience, and exposure to the wrath of God. Or if success should come, it can last but a little while, and cannot blot the sinful ways by which it has been attained from the book of remembrance that is written before the world's Great Judge.

The deceitfulness of sin is further observable in bringing multitudes of Christians into such assimilation in character and conduct to the *wicked world*, as hardly to leave, save in positive immorality and crime, a note of distinction between them. What do such Christians more than others in crucifying themselves to the world; in denying themselves, taking up their cross, and following their Lord; in coming out and being separate from those who are lovers of pleasures more than lovers of God?

Placed by nature in the world, we are not, by our religion, taken out of it; but we are most seriously warned to keep ourselves from the evil of it; not only the evil of avowed criminality and heinous guilt, but also of estrangement from God, of a worldly spirit, of indifference to spiritual things, of deadness of faith and devotion, and of unpreparedness for death, judgment and eternity. And into this most dangerous state the deceitfulness of sin will plunge us, unless we keep our minds always more intent on heaven than earth, on our souls than our bodies, on eternity than time; and unless, in order to this, we are governed in all our enjoyments and pursuits by the principles and spirit of evangelical piety, and carry its requisitions and restraints into all our intercourse with the world.

Another fatal error into which the deceitfulness of sin involves great multitudes, is the regarding of some favorite sins as too small and unimportant to justify the fear of their being noticed by the great and Infinite God. The presumption and wickedness of this must be apparent on the least reflection. It is the will of God which constitutes the difference between right and wrong. A departure from that will is, *on that account*, guilty; and such of course is sin of every kind and degree; and as such the judgments of the Lord are threatened against it. In their effects among men, and their immediate deleterious influence on moral character, there are grades of transgression. But these are differences having reference merely to *consequences*. The *principle of disobedience to God* is the same in both small sins and great. They are all insulting to Him, and rebellious against Him. Surely nothing of this character can be justly deemed of little account. Every transgression, though but in word, or but in wilful thought, disposition, or purpose, much more in deliberate act, no matter what the subject, and every instance of wilfully omitted duty, whether it be a duty of general moral obligation, or of special divine appointment, is an offence to which a God of infinite purity, holiness, and justice, and of boundless authority over His creatures, cannot be indifferent. The broad principle which He has laid down on this subject is, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Not that a greater mass of guilt is not accumulated by transgression in various points than in but one; but because, the law of God being broken, there is guilt incurred for which the keeping of every other point cannot atone. Divine justice requires that it be punished, and the offender consequently shut out from reward for whatever of compliance with the divine law may have been mingled with it.

The only security against being thus deceived by sin, is to cultivate a habit of universal obedience, and a nice sense of religious and moral obligation; to strive to approve every thought, word, and action unto God's all-seeing eye, as in humble compliance with his will; to aim at avoiding every thing that He forbids, and doing every thing that he enjoins; and to consider no sin, whether of commission or omission, as small and of little consequence before him.

The last effect of the deceitfulness of sin which I would notice, is the constant encouragement it administers to delay of repentance and reformation. The young are thus beguiled into the wretched delusion that there is abundant time for them to think of the things which belong to their everlasting peace. In the midst of this delusion one of them is suddenly called into eternity. The others are sad for a while, but are soon persuaded *that it will not be so with them*. The mature in years are a little more thoughtful. But they have now so much business to attend to, and so much worldly care on their minds! They have some favorite project of happiness or enjoyment, which they cannot now neglect! They think that as they have been so long estranged from their religious duties, they will now be too hard, but will be easier by and by, when some of their worldly projects shall have been accomplished! So they too put off until the cord of life is suddenly broken, and all their schemes and plans and doings and hopes go down with them to the grave, and the awful blank of good resolutions, and Christian devotion, and preparation for eternity, is left a blank forever.

The aged man. He has passed the period when he thought, in youth, he could be more sober minded. The days have more than arrived which, in vigorous manhood, he had assigned to faithful preparation for death. That preparation remains unmade. His piety, if there is in him aught that can be called such, is still cold and inefficient. Worldly pleasures, possessions, profits, and honors, are dear to him as ever, and certainly no thinner a veil than formerly to hide from him the things of eternity. His grey hairs are brought down, in anticipation of eternal sorrow, to the grave.

B. T. O.

For the Churchman.

The Requisite Number of Witnesses.

Mr. Editor,—Of the rule on this subject there appear to be four views. 1. A Christian elder is not, by the Christian law, to be condemned under less than two witnesses of a sin laid to his charge. 2. This law is only the adoption by Christianity of the law of the land, be that what it may. 3. The whole requisition of two witnesses, where only one principal one can be expected, is wrong. And, 4. The two witnesses are required by Christianity for only the reception of a charge, not for the trial to which it leads. Now please observe:

1. If inspiration requires two witnesses of any charge against any elder, uninspired men "run upon the bosses of God's buckler" when they say or act otherwise.

2. If the inspiration of an apostle ordered two witnesses in order to agree with the Mosaic, or Roman, or any other law, there is nothing inequitable in the rule: and, without a similar inspired recognition of the rule contained in other laws, of asking only one witness, this other rule has no authority from Heaven.

3. When inspiration, particularly in both Testaments, demands two witnesses, it is INFIDELITY, rank infidelity, to argue that man's wisdom and shrewdness know better: and it is the spirit of infidelity to think so.

4. Two witnesses being required by Christ and St. Paul for the imputing or reception of a charge,—much more is that number essential for the *final* proof of it, and conviction of the accused elder: if the priestly (including the episcopal) good name must not be *touched* without two witnesses, much less may it be crushed to pieces.

And, as if to forbid even doubt, the holy language is, "two *or three*" witnesses: i. e., two may not always be sufficient, and of course one never can be. Scoffers may call this a high privilege of the clergy. Whether it be, the Spirit of God hath not determined. And I am content to believe, that this protection of the ministry was intended, by her divine Head, as a privilege of the CHURCH, of "Zion our mother; who now, from the disregard with which it has been treated, is "full of all heaviness."

FILIUS.

For the Churchman.

Amy Herbert—*Herman Hooker, Philadelphia.*

Mr. Editor,—A short time since my attention was called to an article in the Churchman which was copied, I think, from the "Observer," exposing the liberties which had been taken with D'Aubigne's History of the Reformation by the American Tract Society; proving that the integrity of the work was destroyed, that confidence in the society was impaired, and that wrong had been done to the author by marring his work and misrepresenting his opinions. I was glad that such conduct was rebuked. But I little thought that among us a similar, and in some respects a worse case, was soon to be discovered by myself. I am mortified and indignant at that to which I am about to call your attention and that of the Church. The little book, the title of which is given above, was originally printed in this country by the Harpers in pamphlet form—in which form I read it with combined pleasure and profit, thanking God that we were furnished with such a charming illustration of the doctrine and natural fruits of infant baptism, not to speak of the other merits of the work. And I longed to possess it in a more permanent form. It is republished by Herman Hooker, *so altered* as to have lost its chief charm—for the fruit has been severed from the tree on which it was hanging, and the tree itself has been removed. The main design of the work has been deliberately defeated. The trouble has been taken to compare the two editions, at least to some extent, and the result is as follows:—

In the *end* of the volume is a *little note* to this effect: "This work has been carefully read with a view to bring it within a smaller compass; but the narrative was found to be so connected that little, very little, could be spared without impairing its interest." This created suspicion, and led to the examination. He says the work has been "carefully read"—then every change was *intended*. He says "*very little*" could be spared—*why* then *omit any*, even allowing that he had a right to deal thus with an author? He says that only the "very little" which has been omitted could be spared "*without impairing its interest*"—then he does not regard what he has omitted as *affecting* the *interest* of the work.

Now what has he done? The *preface* is *omitted*. For what purpose? Not to save space, for it occupies but the *third* of a *page!* He has omitted from the bottom of the 71st page of Harper's Edition to the end of the chapter, which is at the bottom of the 74th page, making *six entire columns* of matter left out. Is there any reason why this part should have been selected? It contains something on the nature of *baptism* and the *duties* and *privileges* of those who are baptized! together with other kindred matter. We pass on.

On the 118th page of Harper, half way down, *two paragraphs* are omitted. Of what consequence to leave out so "*very little?*" What do they contain? Why a recognition of the scriptural principle that if we train up a child in the way he should go, when he is old he will not depart from it!

Again. From the beginning of the last paragraph on page 118, he has omitted to the *end* of the chapter, being again *six columns! What do they contain?* A conversation similar to that which was omitted in the former place—upon repentance for sin, baptism and its use, the help of the Spirit of God, preparation for death, &c. &c.! And between chapters 18 and 23 of Harper he has omitted, I think, about four chapters!

Beyond this I have not taken time to compare the editions. What expurgations there may be besides I know not. By referring to the portions omitted the reader will perceive that the very pith of the work is taken away—that which gives force to all the rest. It is not my duty to speak of such conduct as it deserves—but these things I must say, that I have been *deceived:*—that it is painfully evident that *the same spirit* which has been discovered in the American Tract Society is to be found in the bosom of our Church—that my *confidence* in the publications of Mr. Hooker is gone, unless he clears himself personally from this charge; and I have felt it a solemn duty to warn the Church against this edition of a delightful and instructive volume, lest they should give to others a book which is not what it seems; and that the little note at the end, the very truth of which depends on very peculiar ideas of what constitutes a "very little," and on as singular ideas of what is interesting to members of Christ, would have been much better placed at the *beginning;* if need be, in the *place* of the *preface* for which readers are accustomed to look—so that none might be deceived, at least as to the integrity of the book—though even there the note itself, unintentionally no doubt, would mislead them as to the value and quantity of the matter which has been thrown aside. May it please God to forgive us all our sins, negligences and ignorances—to endue us with the grace of his Holy Spirit, and to bring into the way of truth all such as have erred and are deceived.

S.

For the Churchman.

The Late Episcopal Court.

Mr. Editor,—The staleness of the charges against the Bishop of New York, has many times been referred to, as a most serious objection in point of expediency, fairness, and justice, against both the sentence and the accusation. By the general experience of mankind, a stale claim is an invalid claim, a stale charge is a futile charge, a stale rumor is a calumnious and false rumor. The exceptions only prove the rule. The fair presumption is that a party who keeps back a demand or an accusation for years, has kept it back until receipts are lost, and witnesses are dead or gone, and the means of defence have wasted away under the influence of time—that wastes away every thing but suspicion and malevolence. All nations and societies of men have acted upon this principle from the time of *Moses* to the present day. It is inexpedient to move things that have long been at rest. It is unfair to attack any one after he has been long reposing in security, and has neglected his defences as unnecessary. It is unjust to take from a man either his money or his character, by allegations which have shunned the light when it was broad day, and which come forward only when there is too little light left to see whether they are true or false. All this is obvious, has been often said, and will continue to be said, of the whole of this mischievous proceeding, by even those who cannot now say whether they believe or disbelieve the witnesses.

But there is another aspect in which the date of these charges becomes a ground of more certain reprehension. The whole proceeding under the Canon of 1844 upon charges of such date, was in plain violation of the first principles of law, moral, political and constitutional, and of the canon under which the presentment was made.

No respectable legislature has ever thought of prescribing punishment, and no respectable tribunal has ever before thought of inflicting punishment, for acts, which when they were committed, were not in violation of, nor punishable by, any existing law. A very eminent judge has said, that an *Act* of the Legislature, for he could not call it a *Law*, that punishes a citizen for an action which when done was in violation of no *existing* law, is contrary to the great first principles of the social compact. An *ex post facto law*, is as great an abuse, in point of morality, as it is a violation of all our political constitutions; and an *ex post facto sentence* is much worse. If an act, when it is committed, is not against the law of the land, or the canons of the Church, the law of the land or the canons of the Church subsequently enacted, cannot punish an individual for that act. If the act committed was an immorality, it must be left to the sanctions of the moral law; but if it was not a crime, that is to say an offence legally, it cannot be punished legally; and if it was not an offence according to any canon, it cannot be punished canonically. If the law purports to do it, it is a tyrannical and immoral law. If a court knowingly punishes the offence under a subsequent law, it is a lawless court. These are first principles.

All the offences for which Bishop Onderdonk was presented, except one, are alleged by the witnesses to have occurred before October, 1841; and if they ever occurred in manner and form as they are alleged, they occurred before that date. One only is charged to have been committed in 1842.

Mrs. Butler's case occurred on the 1st June, 1837. The anonymous case of Dr. Hawks, (certainly it was not the Rev. Mr. Bolles's case) occurred in August, 1838. Miss Helen M. Rudderow's case was on the 13th June, 1841. Miss Jane O. Rudderow's case occurred on the same day. Mrs. Beares's case occurred on the 17th July, 1842. The times are stated from the Record.

The first canon which the General Convention passed to make any offence of a bishop presentable (for this canon did not make it *punishable*) was the 4th canon of 1841, which was passed in October, 1841. This canon ordains that a bishop may be presented for any crime or immorality, for heresy, or for violation of the constitution or canons of the Church. It prescribes neither form of trial nor punishment, and was a dead letter.

Before this canon these offences by a bishop were not canonical offences, and were not presentable canonically: and if this canon were in force it would not comprehend any of the cases except that of Mrs. Beare. But this canon was not in force on the 7th November, 1844, when the presentment against the Bishop of New York was made. It was repealed by the General Convention in October, 1844—absolutely repealed without any saving of or for past offences, or of any kind whatever. The language of the 3d Canon of October, 1844, is in these words:—"*Canon IV. of 1841 is hereby repealed.*"

The 3d canon of 1844 was the only canon on the subject of offences by bishops when the presentment of Bishop Onderdonk was made. That canon is in these words:—"The trial of a bishop shall be on a presentment in writing specifying the offence of which he is alleged to be guilty, with reasonable certainty as to time, place and circumstance. Such presentment may be made for any crime or immorality, for heresy, for violation of the constitution of this Church, or of the Church in the diocese to which he belongs." After this follow provisions as to the form and circumstances of the presentment and trial; and then the 5th section proceeds to say: "And if it be that the accused is guilty, the Court shall at the same time pass sentence, and award the penalty of admonition, suspension or deposition as to them the offence or offences proved may seem to deserve."

To what offences does this canon apply? To such as were committed before it was passed, or to such as should be committed afterwards? Let the learned in the law—no, we want no learning on the subject—let common sense, common justice, common humanity, common morality, reply. All of them are outraged by punishing a bishop for offences, four-fifths of which were alleged to have been committed before there was a canon against them, and the remaining one fifth was committed when there was only a canon to present and none to punish, and that canon at the time of the trial and sentence had ceased to be a law of the Church.

Let it be remarked, however, that the Canon of 1844 is not guilty of the enormity of professing to punish offences committed before it was enacted. The enormity is in the trial and sentence. The canon is not *expost facto*, but the application of it was. Will such a judgment be permitted to stand?

NEO-CÆSAREA.

The Churchman.

New York: Saturday, March 1, 1845.

☞ **The Churchman, Volume XV.**—The fifteenth volume of the Churchman will commence on the 9th of March next. All who are three years in arrears will be discontinued for *non-payment.*

GRATIS PAPERS.—Many who have received the Churchman *gratis* heretofore, will be discontinued. The same number of gratis copies will be issued, but will be sent to other individuals.

The Smothered Canon.

The unlawfulness of a trial under a Canon enacted subsequently to the time when the offences charged against the person tried are alleged to have been committed, seems to us to be conclusively made out by Neo-Cæsarea, on the principles of common morality and common sense as well as of law. There is another question on which men may form an intelligent opinion with no other lights than those of common sense, knowledge of human nature and love of moral equity; and that is whether all the legislation and attempted legislation on the trial of a Bishop were not liable to be biassed by the simultaneous agitation, among the members of Convention, of the question of the presentment of so marked a man as the Bishop of New York. This is one of those subjects on which it is difficult to write without either exposing one's self to the charge of insinuating what one is afraid to avow, or holding back opinions which it is due to truth and justice to express. In the way of explanation, therefore, we deem it proper to premise, that while we do not believe that the theological opponents of Bishop Onderdonk were capable of entering into a contract, verbal or written, to effect his destruction by insidious legislation, we do believe that they were not so far above the passions and infirmities of human nature, as to shut out from their minds all influence of his contemplated presentment. If we are unfair in this belief, we are unfair to human nature, and not to the opponents of Bishop Onderdonk personally considered. We hold it to be extremely improbable, on the acknowledged principles of human nature that the prospect of Bishop Onderdonk's presentment should not have biassed the legislative proceedings of all those who entertained the prospect pending those proceedings. Our remark is general and applicable to the friends as well as the opponents of the Bishop; neither of whom, we are persuaded, could have taken part in the passage of a Canon on the Trial of a Bishop, or any kindred subject, without being influenced by considerations bearing on Bishop Onderdonk's particular case, if his trial were in prospect. Certainly there are several features in the Canon of the last Convention which, if his friends, and especially the New York Delegation, had suffered to pass in silence while they expected him to be tried under it, they would have been considered, right or wrong, to have shown a culpable remissness. But *they* had no expectation of such an event as the impeachment of Bishop Onderdonk. This we know to be true of the New York Delegation, and we have no reason to doubt that it is equally true of a large majority of those Clerical and Lay Deputies with whom they might be expected to act in concert; and it is on the ground of their not having any such prospect before them that we account for their having made no attempt to secure a two-thirds vote (instead of a majority) for a verdict, a clause of limitation, a right of challenge and other matters which might have been equitably inserted in the Canon, or at least proposed. On the other hand, it appears from Bishop Onderdonk's "Statement," from Bishop Meade's Statement and from the pamphlets of the Rev. Messrs. Trapier and Richmond, that the opponents of Bishop Onderdonk were, during the time that the Convention was in session, engaged in measures, to which indeed the Bishop and his friends attached at the time very little importance, but which have since turned out to be preliminary to his impeachment, trial and indefinite suspension. Is it, then, at all inconsistent with charity to believe that the opponents of the Bishop, during the Convention, entertained the expectation of his presentment? Or that entertaining it they acted under its influence? Or that its influence might have predisposed them to devise or favor those very features of the Canon which a counter-influence would most unquestionably have led his friends strenuously to oppose? We see nothing in the opinion inconsistent with Christian charity and sound reason; nothing which is not perfectly natural.

We entertain this opinion; and if our development and explanation of it appear, as they probably will to intelligent minds, to be somewhat gratuitous and prosy, our apology must be found in the past experience which has taught us to expect that the juxta-position which we are about to make, unless accompanied by some such explanation would expose us to the charge of insinuating what we should not deem it safe to express; a charge, which they who think lying a less sin than drunkenness, or who think all sins to be of equal malignity, may prefer without much concern, but of which we should be sorry to be thought guilty; and for which we beg to take this convenient opportunity of saying that we are conscious of having given no other occasion than the omission of the sort of egotism into which we are now running, and the commission of the pardonable folly of having given those who have brought or countenanced the charge, credit for a little more good sense and charity than they have shown themselves to possess.

In the remarks, then, which we are about to offer, we mean to insinuate nothing which we are unwilling to express; but we mean to bring together facts in the order in which they really occurred, and to make ourselves, and to suggest to our readers, such inferences from the combination as we think to be warranted by the known principles of human conduct.

The General Convention met on the second of October. From Bishop Onderdonk's Statement, confirmed by Bishop Meade, it appears that "some six or seven days after the opening of the Convention," Bishop Meade requested Bishop Onderdonk to leave the room in which the Bishops assembled in order, as it afterwards appeared, that the former might bring before his brethren sundry matters to the disparagement of the former. On the fourteenth day of October Bishop Chase introduced to the attention of the House of Bishops a paper relating to the character and conduct of the Bishop of New York, and asked him if he wished to retire. Bishop Onderdonk remained, and the paper, after an earnest discussion, was not received but returned unopened to the persons who presented it. On the 12th of October, that is between the attempt of Bishop Meade and the attempt of Bishop Chase to make the character of Bishop Onderdonk, in his absence, a topic of discussion with their brethren, Bishop McIlvaine from the Committee on Canons, (consisting of Bishops McIlvaine, Gadsden and Elliott,) reported the following Canon:—

Of the Effect of Suspension from the Ministry upon Jurisdiction.

SECTION 1. Any Bishop, Priest, or Deacon, who shall incur the penalty of indefinite Suspension from the exercise of the Ministry by the proper authority, shall be thereby held incapable of Jurisdiction, whether Parochial or Diocesan, during the continuance of such suspension, and shall be voided of any Jurisdiction vested in him, at the time of his suspension, by the sentence duly awarded and pronounced.

SECTION 2. In case of the limited Suspension of any Bishop, the Standing Committee of the Diocese of such suspended Bishop may apply to any Bishop or Bishops of this Church, to perform Episcopal duties within such Diocese; which duties shall be reported in writing to the Convention of said Diocese, at its Annual Meeting, by the Bishop or Bishops performing the same.

SECTION 3. In case of the limited Suspension of any Presbyter of this Church, having charge of a Parish, the Wardens and Vestry of the Parish of such suspended Presbyter may apply to any Presbyter or Presbyters of this Church to perform Parochial duties, within such Parish, which duties shall be reported in writing to the Bishop of the Diocese, in which such Parish is located, at its Annual Meeting, by the Presbyter or Presbyters, performing the same.

On motion of Bishop Ives, seconded by Bishop Doane, this Canon passed the House of Bishops. On the same day it was sent to the House of Deputies. On the 17th Dr. Upfold, Chairman of the Committee on Canons reported, and offered a resolution to the effect that the House concur in the enactment of the Canon, striking out its first section.

The House having considered the same—on motion,

Resolved, That this House do concur with the House of Bishops in the enactment of the Canon entitled, "Of the effect of Suspension from the Ministry upon Jurisdiction," with the following amendments:

1. Strike out the first and third sections thereof.
2. Strike out the word "limited" in the first line of the second section.

On motion, *Ordered,* That the said Canon thus amended be sent to the House of Bishops.

The concurrence of the House of Deputies in the Canon, as thus amended, was reported on the same day to the House of Bishops.

Whereupon, on motion of Bishop Onderdonk, of New York, seconded by Bishop Brownell,

Resolved, That this House non-concur with the House of Clerical and Lay Deputies, in their amendments to the Canon entitled "Of the Effect of Suspension from the Ministry upon Jurisdiction."

Resolved, That notice of this non-concurrence be sent to the House of Clerical and Lay Deputies, and that this House propose to said House, a conference on the subject of the above-mentioned Canon, and that the Committee of this House on the Canons be appointed on said conference.

The conference was held, and on the 18th Bishop McIlvaine made the following report:

The Committee on Canons appointed to act as a Committee of Conference with a Committee of the House of Clerical and Lay Deputies on certain amendments made by said House, in the Canon sent down from this House, entitled "Of the Effect of Suspension from the Ministry upon Jurisdiction," report that they have conferred as directed, and see no prospect that this House will be able so to modify the Canon under consideration, as to free it from the objections made by the other House, without destroying its essential character.

Your Committee therefore move that they be discharged from the further consideration of this subject.

CHAS. P. MCILVAINE, *Chairman.*

Whereupon, on motion of Bishop McIlvaine, seconded by Bishop Gadsden, the above motion was agreed to.

It appears then that Bishop McIlvaine reported a Canon, the effect of which would have been to make a Bishop under sentence of indefinite suspension incapable of jurisdiction; that the objections made by the House of Deputies were such as, if concurred in, would defeat this operation of the Canon; that an attempt was made in a conference to remove these objections; and that after the conference Bishop McIlvaine reported that it was found impracticable so to modify the Canon as to free it from the objections brought against it "without destroying its essential character."

But for the objections made to this Canon in the House of Deputies, Bishop Onderdonk would at this moment be incapable of jurisdiction, and stand in no other canonical relation to the Diocese of New York than to the Diocese of Ohio. Surely it is remarkable that Bishop Onderdonk should himself have moved the House of Bishops to non-concur in those very objections but for which he would not now be the Bishop of New York. Surely it is incredible that if he had had an upbraiding conscience, or the least ground for suspicion or fear of the result which a few short weeks afterwards developed, he would not have concurred in and maintained those objections of the Lower House which have saved him from total destruction. It is not in human nature that it should be otherwise. But Bishop Elliott who was with Bishop McIlvaine on the Committee of Canons and Conference, and Bishop Meade who with Bishop Chase attempted in an informal way to bring Bishop Onderdonk's alleged delinquencies before his brethren, were his presenting Bishops; and for the same reason that we believe that Bishops Onderdonk, Ives and Doane, if they had at all expected the trial and the indefinite suspension which followed it, would have been led by such expectation to oppose the defeated Canon, we also believe that Bishops McIlvaine and Elliott, if they at all expected the trial and the indefinite suspension which followed it, were led by such expectation first to urge the adoption of the Canon and afterwards to abandon it. Thinking it probable that an indefinite suspension might soon take place, they passed a Canon which made such suspension vacate jurisdiction; and finding that this end of the Canon could not be gained, they abandoned it altogether.

There are some other *notanda* in this smothered Canon.

1. Referring to "indefinite suspension," the first clause provides that the person suspended shall be held incapable of jurisdiction, "*during the continuance of such suspension.*" Now if the framers of the Canon meant by *indefinite* suspension the same as *perpetual* suspension, this clause would not have been inserted; it would either have been omitted, or so expressed as to imply that the suspended person should be incapable of jurisdiction during the remainder of his natural life. Hence we argue that this indefinite suspension was intended to be a suspension unlimited by *a prescribed* time or condition, and to continue *during the will* of some body or some person or persons supposed to have the power to remove it. In this view we are confirmed by a remark attributed to one of the Bishops in reference to the suspension (also indefinite) of Bishop H. U. Onderdonk, intimating that the sentence might be removed by the House of Bishops at the next General Convention. Now to make a sentence of suspension determinable neither by a limit of time nor the performance of a fixed condition evidencing contrition and amendment, but by the mere will, possibly the caprice, of a higher power, is an insidious license of tyranny. The man or men who may keep another suspended *at will*, have him completely in their power; and though the sentence be awarded by the rules of law and liberty, yet if it may be instantly reversed or oppressively continued by the *sic volo sic jubeo* of an irresponsible power, the ends of law and liberty are defeated. Our opinion is that the Low Church Bishops, anticipating for themselves a majority in the House of Bishops, devised this Canon as a means of exercising arbitrary power; and though we regret that the design should have escaped the observation of their colleagues, we are none the less thankful that it was frustrated in the House of Deputies.

2. Why did the House of Deputies require the word *limited* to be expunged from the second section? We see no meaning in the omission, except it be that suspension is in its nature limited, and that therefore the word is superfluous. And in this view we are confirmed by the assurance of several members of the late General Convention, that the word was in fact objected to on this very ground.

3. It is remarkable that if this Canon had passed in the form in which it was approved by the House of Deputies, it would have invested the Standing Committee of this Diocese, by express letter, with the very authority which they have now felt themselves constrained to assume, and to fortify by ingenious though questionable construction. Without the remotest apprehension that New York would soon have a suspended Bishop, and with no other than a general view, the House of Deputies voted for the Canon in a form in which it would now benefit our Diocese and meet the wishes of our Standing Committee. Bishop McIlvaine, however, from the Committee on Canons, reported that *in this form* the Canon was useless. Now whether Bishops McIlvaine and Elliott did or did not entertain the opinion that our Diocese might probably soon be in the position in which it now is, it is certainly remarkable that by stifling the Canon in this form they have enabled the most violent opponents of Bishop Onderdonk to take precisely the ground which in fact they have taken in order to drive the Bishop into a resignation; the ground, namely, that the Diocese must be deprived of all Episcopal services as long as Dr. Onderdonk continues to be Bishop. The first aim of the Canon was to make indefinite suspension void jurisdiction; and being foiled in this, Bishops McIlvaine and Elliott report against the Canon in a form which, if it had been adopted, would have taken from their friends in this Diocese the strongest argument which they now use to compass the same end, viz. to void the jurisdiction of our suspended Bishop. Bishop McIlvaine might well report that concurrence with the House of Deputies would rob the Canon of "its essential character."

We have the charity to believe that it required the excitement (in door and out door) of the late trial to work up a portion of the Court to the point of degradation; and that when the presentment was getting up, and before the public mind was pre-occupied with rumors, nothing worse was contemplated than the less odious, though equally effectual, *terminus* of an indefinite suspension which should vacate jurisdiction. Of course we do not know that even this view was held, but we will state another fact—*valeat quantum*, &c.—that a gentleman of great eminence and foresight in another diocese, wrote, pending the trial and at a time when *we* had no thought of any thing but an acquittal or at worst an admonition, to a friend in this city, pointing out the invalidity of a sentence of indefinite suspension, it being *his* opinion that the Court would terminate its proceedings with the infliction of this identical sentence.

Foreign Ecclesiastical News.

We have received by the Hibernia, English papers to the 31st ult. The proposed measures at Oxford continue to be the main topic of discussion, though the relations of the controversy are materially changed. The measure commonly known as the "new test," a product, as is confidently asserted, of Archbishop Whately's logical acumen and zeal for orthodoxy, refined and perfected by at least a score of Doctors in Divinity at Oxford, has been, after a month's exposure to the public, utterly abandoned; and the intended degradation of Mr. Ward, though not formally withdrawn at our latest date, was likely to be changed for some other mode of proceeding. Both measures had been submitted to the consideration of two able civilians, Sir J. Dodson and Mr. Bethell; and as an opinion from Doctors Commons was not long since thought of some weight, even on this side of the Atlantic, it will doubtless be a gratification to know that the withdrawals mentioned are sanctioned by such eminent authority. According to Messrs. Dodson and Bethell both measures are illegal, and if passed by Convocation could be directly reversed by the Law Courts. After this it is very unlikely that Convocation will stultify itself by doing what may be undone the next day to the injury of the University. It is rumored that Mr. Ward will be indicted in the Vice Chancellor's Court: certainly we have no idea that he will be lost sight of for some time.

Since the abandonment, by the Hebdomadal Board, of the "new test," and the probable failure of the desired action of Convocation against Mr. Ward, a measure has been devised on private responsibility to secure at least a portion of the good effects hoped for from the miserable failures mentioned. Dr. Faussett, Lady Margaret Professor of Divinity, has addressed a circular to the Vice Chancellor, requesting him to present to Convocation a resolution condemning, in the name of the University, Tract No. 90 and its principle of interpreting the Articles. This, though less sweeping than the "test," and of no legal force, is yet more extensive than the condemnation of Mr. Ward would have been, and in fact but a natural fruit of the latter measure. Such, it seems, is the feeling among High Churchmen in England. In their comments on the general subject, while disavowing (as is to be expected) that gentleman's views, they not only restrain their disapproval from hurrying them into injustice, but are wary enough to see that the course in question may lead to a terminus as awkward for themselves as any other. An idea seemed to be prevalent that the condemnation would establish a precedent elastic enough in future applications to cover more than mere Romanizers. And this foresight was fully justified by Dr. Faussett's premature development of the anti-Ward movement. Dr. Faussett, it is true, calls *The Ideal of a Christian Church* a legitimate development of the Ninetieth Tract; but whether Mr. Newman's friends would submit to be silenced because one unfortunate individual *is said* to have legitimately developed his meaning, was a question which has been answered during the controversy to their infinite credit. When we can make room for portions of Messrs. Keble's, Gresley's and Barter's pamphlets it will be seen that High Churchmen are not to be driven by the cry of "Romanizing" into either injustice to their brethren, or a surrender of their own defences.

A correspondence between the Bishop of Exeter, the Provost of Oriel and Dr. Pusey is published in the papers which throws some additional light on Dr. Pusey's suspension. Dr. Hawkins intimates that Dr. Pusey was heard in mitigation of sentence, but the latter shows that all that was offered him was an opportunity to recant.

The dissensions in the Diocese of Exeter have subsided in most places since the withdrawal of the order respecting vestments, but in others they have been as violent as ever. Mr. Courtenay, for instance, Rector of St. Sidwell's, Exeter, who adhered to his former practices, has been indebted to a strong body of police for his safety in going to and from the Church against the people. And as serious riots were apprehended he has been forced to give up the cause of offence.

An announcement which has occasioned much interest and some uneasiness to Churchmen is, that Mr. Gladstone, owing to differences between himself and members of the Cabinet on purely speculative points is obliged to retire from the ministry. When it is remembered that he is an able champion of the High Church theory, and, though a layman, of great influence on ecclesiastical questions, it may easily be surmised that his withdrawal is in consequence of some new Erastianizing measure on the part of the Conservative ministry. The state of affairs in Ireland renders it probable that conciliatory steps towards the Roman clergy are to be taken forthwith. A large increase of the grant to Maynooth is pretty certain to be made, and if in addition (as is hinted) the Roman clergy are to be endowed, Mr. Gladstone's step will cause no surprise.

The Bishop of Glasgow has been obliged to degrade and excommunicate for the sins of schism and rebellion one of his presbyters, Charles Popham Miles, and warns all the faithful against holding communion with him.

The literature of the last month seems to consist of pamphlets, of which we find as many as fifteen on the "test." Mr. Ward's Address to members of Convocation is an attempt to show that his honesty is quite as demonstrable as that of any member of the Church of England. And in the teeth of Dr. Faussett's "legitimate development" of No. 90, he as well as Mr. Oakeley, take pains to distinguish his own position from the one laid down in that treatise, and endeavors by reasoning and raillery to lessen its force on important points. Mr. Oakeley's pamphlet is an attempt to show that as a matter of fact Roman Catholics did subscribe the Articles under Queen Elizabeth, and is valuable on that historical question, although some may think it unwarrantable to desire a restoration now of such subscription. Other able ones are by Messrs. Keble, Gresley and Barter, to which we may have recourse in a future number of our journal.

Reviews of the Trial.

We have received several printed Reviews of the proceedings in the case of Bishop Onderdonk, a few of which it is proper to particularize.

One is from a correspondent of the Morning Courier and Democrat, of February 12th, Louisville, Kentucky. The writer gives a rapid sketch of the state of parties in the Church at and before the trial, scouts the testimony as worthless, and holds the Bishop innocent of the charges preferred.

Another is a review of much greater length from a correspondent of the Commercial Advertiser, Buffalo, February 18th, and occupying about three and a half long and closely printed columns. It is able, eloquent and thorough-going in vindication of the Bishop, and severe on the witnesses.

A third is a pamphlet of 23 pages, published at No. 7 Spruce street, this city, from the press of "J. A. Fraetas, printer," who has perhaps done all that bad paper and careless typography would allow to set off his work to advantage. But this same shabby looking pamphlet exhibits a power of analysis which puts it, in our judgment, among the higher class of writings of this sort. We have seldom read anything more able in its way, and would recommend it to all as being cogent in argument, fair and dispassionate in temper. The writer assumes to have been educated a Low Churchman, and there is internal evidence that the assumption is true. He first takes up the question of conspiracy and decides against it. He then takes up the articles of the Presentment, in order of time and brings in the Bishop "Not Guilty" on each. He treats the witnesses, and the Low Church Bishops with a tenderness, forbearance and generosity that are creditable to his head and his heart. The pamphlet is entitled "An Appeal from the Sentence of the Bishop of New York in behalf of his Diocese, founded on the facts and improbabilities appearing on both sides in the Late Trial." We wish that there might be a second edition of it in an improved dress, and are confident that, if taken in hand by a Church publisher, it would have an extensive sale. We should be glad also to see the article from the Buffalo Commercial in a pamphlet form.

A CHRONOLOGICAL INTRODUCTION TO THE HISTORY OF THE CHURCH: *being a new inquiry into the true dates of the Birth and Death of our Lord and Saviour Jesus Christ, and containing an original harmony of the four Gospels, now first arranged in the order of time.* By the Rev. SAMUEL FARMAR JARVIS, D.D., LL. D., *Historiographer of the Church.* Harper & Brothers. 1845.

That a work of so much elaboration and research, entitled from its execution to the attention of scholars, as well as from its subject to that of Christians and Churchmen, recommended to the latter also by the sanction of our General Convention, at the request of which body the undertaking was begun, that such a work we say, should meet with so little encouragement as to have been delayed in its publication several years, and finally to have appeared abroad sooner than among us, is but another mortifying instance of our neglect of solid learning. But for the honor of our American Church we trust that this attempt to lay a sure foundation of the learning which becomes an orthodox clergy will now at least be rightly seconded.

The thorough method of investigation which the author prescribed to himself has led to a division of his work into two parts, as he found it necessary before coming to his real subject to examine anew the whole field of ancient chronology. The first part will then be more attractive to the scholar, and prove a valuable guide to all interested in the accuracies of classical studies, as it discusses in a scholar-like way the date of the Olympiads, the foundation of Rome, the Roman year, succession of consuls and kindred topics. But it is the second part with which we suppose the interest of the work to Churchmen is more closely connected. First we have an inquiry as to the reign of Herod the Great; and the date of his death being fixed, the question as to the Nativity is limited to the three years between the earliest date for the third closing the temple of Janus by Augustus, (in which all agree to fix our Lord's birth,) and the death of Herod in whose reign the Evangelist places it. But as our Saviour's death was more notorious than his birth, an inquiry into it comes next by means of the date of Pilate's administration, the direct testimony of the Latin and Greek Churches, and a particular weighing of all circumstances attending the Passion, especially the miraculous darkness and in which connexion the chapter on the supposed testimony of Phlegon that it was caused by an eclipse is worthy particular attention. We give the conclusion which is arrived at on the date of the Passion: "Our Lord made his solemn entry into Jerusalem on Palm Sunday, March 21st, which was the tenth day of the Jewish month Nisan; he was betrayed by Judas Iscariot on Wednesday evening, the 24th of March; he celebrated the Passover and instituted the sacrament of the Eucharist on Thursday evening, March 25th; was crucified on Friday, March 26th; and rose from the grave Easter Sunday, March 28th. This great event took place in the 4741st year of the Julian period, in the ninth month of the fourth year of the 201st Olympiad, in the last month of the 780th year of Rome, the 73d year of the Julian calendar, the 28th year o the modern Christian æra; in the 19th year of the associate reign of Tiberius, and the 15th year of his sole reign, when Lucius Rubellius Geminus and Caius Fufius Geminus were consuls." The course of the inquiry brings the author next to consider the duration of our Lord's ministry, a vexed question, but here fully examined and lucidly illustrated by a tabular view of all the events occurring in it in connexion with which should be examined the harmony at the end of the volume. The year of the baptism having been ascertained, a chapter is given to the difficult question of our Lord's age at the time, and in the last chapter the question of the precise date of the Nativity is examined directly and by computation, but the inextricable confusion in which the latter method has involved the whole subject, and every thing historical connected with it as well as the dangerous results in some cases deduced by means of it, must incline all to remain satisfied with the positive and authoritative proof. It seems conclusive enough: Justin Martyr as early as A. D. 140, appeals to the *enrolments completed under Cyrenius* in proof of the birth of Christ, and to them refers the Emperor and Senate. This enrolment was the original document in which all the Jews were "taxed," as our Bibles read, (St. Luke 2,) and was kept in the public library, on the Palatine, accessible to all until the Gothic invasion. Tertullian refers incidentally to the same, and quotes (probably) its very words. St. Austin's testimony is direct, that our Lord was born "on the 8th day before the calends of January;" and references to the enrolment in him and other Latin writers show that this belief was founded on the best of all evidence, the actual record. But in the Eastern Church there was no access to be had to such testimony, and they were therefore obliged to content themselves with a *commemoration* of the Nativity on the 6th January. The gladness with which they received the accurate date, and the quickness of its spreading through the entire East show the importance attached to it, and the trust in its truth. Before the Council of Ephesus it seems to have been generally received, and so has continued through the world to our own time, that our Lord was born on December 25th, the day which, till the 16th century, Christians have for that reason kept as a holy feast. That it is difficult to settle this point by computation we fully agree with the author, and refer to his remark, that nearly every month in the year has by some calculation or other been arrived at in this way as an illustration of its general unreliableness. None seem to succeed in it: St. Chrysostom's calculation our author shows to be utterly futile, and Scaliger to whom Niebuhr allows the first rank among scholars, can only support his method on incorrect and doubtful assumptions. Learned men arguing in this way from many common premises arrive at infinitely various conclusions, and force us to fall back on the direct evidence. Sir Isaac Newton's view is pretty well known, but we give it here with our author's reply for the benefit of those whom we have heard commend it in influential quarters. His theory, then, is that the Christian festivals were arranged in reference to Zodiacal epochs, and thus the vernal equinox is noted by Lady-day, the summer solstice by St. John Baptist's Nativity, the autumnal equinox by Michaelmas, and the winter solstice by Christmas. The entrance of the sun into the several signs which occurs about the 25th of each month is the cause of so many Saints' days falling thereabouts; the conversion of St. Paul, e. g., January 25, when the sun enters *Aquarius*, Corpus Christi, May 26, when he enters *Gemini*, and so of many others. Dr. Jarvis acknowledges the obligations science is under to Newton, but from the hidden unbelief of his age he was led to make such unfounded assertions and hazard such false and extravagant conjectures as have been instanced. He goes on: "In the region of history he seemed to be shorn of his strength. Without any profound investigation, which attention to other studies and pursuits forbade, he might have learned from Hospinian, a Protestant and a Calvinist, that most of the festivals he has named were appointed on the day in which the persons commemorated actually suffered or were supposed to have suffered martyrdom, and that such was the established rule and theory of their institution. He might have learned that the festival of St. Paul's conversion is of such recent date that even in the time of Innocent III., or the beginning of the thirteenth century it was not everywhere celebrated, that the festival of Corpus Christi, as is confessed by all, was instituted by Urban IV. about A. D. 1264, and that concerning the festival of S. Michael the Archangel, authors are not agreed whether it was instituted under Felix A. D. 480, or under Anastasius about A. D. 500, or under Pelagius after A. D. 560.

But a distrust of antiquity was the prevailing temper of the times, and the great Newton carelessly threw out an unfounded opinion which Dupius and Volney and other French infidels followed into its legitimate consequences, that the whole arrangements of the ancient Church were only an astronomical allegory. * * * *

Instead of these ingenious conjectures, by which the ground of all truth is made to crumble from beneath our feet, it is better for us to go back at once to the devout simplicity and historic faith which, long before the existence of ignorant legends and impudent interpolations, characterized the purest ages of Christianity.

Jesus completed his thirtieth year on the twenty-fifth of December preceding his baptism, in the year of the Julian Period 4737, the sixth month of the fourth year of the 200th Olympiad, on the fifth day of the ninth month A. U. C. 777, the sixty-ninth year of the Julian Calendar, which was Bissextile, and when M. Asinius Agrippa and Cossus Cornelius Lentulus were consuls.

Consequently (4737–30) HE WAS BORN on the twenty-fifth of December A. J. P. 4707, the sixth month of the second year of the 193d Olympiad, on the fifth day of the ninth month A. U. C. 747, the thirty-ninth year of the Julian Calendar, when D. Laelius Balbus and C. Antistius Vetus were consuls, on the twenty-third day, in the fourth month of the twenty-sixth year after the battle of Actium, about the tenth day of the seven month, in the 35th year of Herod, from the time he was made king by the Roman Senate, and exactly as Orosius states the fact, though he has erred in his date in the very same year in which Augustus shut the temple of Janus the third time in token of UNIVERSAL PEACE."

With a result so truly gratifying to the scholar and Christian the work closes. We say gratifying, for though Churchmen need no demonstration of dates and events to teach them the value of duly observing the Church holy days; and though their edification in so doing depends not on the fact that such and such events did take place at the time supposed, so that even were the supposed astronomical arrangement of Newton the true one, yet the Church's command would still be in force and her members equally bound to their observance and benefited by it. Notwithstanding all this there is a satisfaction in finding how little, even in secondary matters and points of ritual observance, our common Mother can be found astray. And the more closely and diligently any investigations of the kind are conducted the more shall we be led to wonder at the extent of the Church's intellectual wealth, and the stores of all wisdom and all knowledge which, in fulfilment of the prophetic beatitude "The meek shall inherit the earth," have been bestowed upon her.

We have chosen to give merely an outline (and we confess it a faint one) of some leading points in Dr. Jarvis's work, such as may satisfy those, if any there are, to whom the mere announcement of its title will not commend it.

SEWELL'S CHRISTIAN MORALS, (Joseph Robinson, Baltimore,) is a work perhaps as well known as any which the present revival of Church principles has produced. The author's familiarity with Grecian philosophy, though not sufficiently regulated by scholastic method, must render the book an attractive one to those who long for a more scientific exposition of ethics than can be attained in connection with materialism. We really think it a work which has done and will do good, and are glad to see such a cheap and neat reprint as the present.

MY OWN STORY, by MARY HOWITT, (Appletons,) is a delightful little work, which we hope will find readers among the young, for whom it is intended.

Rev. Palmer Dyer.

We ask attention to the beautiful, and just as beautiful sketch, on our last page.

CORRECTION.—The Banner of the Cross last week contained the following notice:—

"The Rev. William E. Eigenbrodt, late of Grace church, Rochester, has accepted a call to the Rectorship of St. Mark's church, Le Roy, W. N. Y."

This is not correct, Mr. E. declined the invitation.

To Correspondents.

Received: "B. C.," "A Country Layman," "Catholic," "J." "Melancthon," "Laicus" and "N. E."

The two last, together with some acknowledged last week and not yet published, have special claims to appear this week. But we have found this incompatible with prior arrangements, and must defer them to our next.

The obituary of Mr. Hall in our next.

"Christian," a notice of Taylor's Manual of History and some other deferred articles are already in type.

The Case of the Bishop of New York.

The general result of this melancholy case, melancholy in any possible view, cannot be unknown to any of our readers; but the official account of the proceedings, which is to be published by order of the Court, will not reach us in time to be of any use in our present number. We heard, with regret, that such a publication was to be made; because we thought, at the first sight of the matter, that the true course was, for all good Churchmen to rest satisfied with the decision of the bishops, whatever it might be, and however strange and startling it might seem. But the Right Reverend Fathers themselves, it appears, have thought otherwise, and we yield our private opinion. This decision of theirs is, however, not without important consequences. The publication of the grounds of the judgment, *by their own order*, is a direct appeal to the Church diffused; and removes any difficulty which we might otherwise have felt in discussing the question of its correctness. Yet the decisions of Church tribunals in ancient times, must have been considered as, in some degree, open to discussion; because we know, that in several memorable cases, we can at present only name those of Athanasius and Chrysostom, they have been reversed, not only by the authority of another assemblage of bishops, but by the general judgment of the Church. We shall, therefore, whenever we possess the materials, feel at perfect liberty respectfully to discuss the question of the guilt or innocence of the Bishop of New York; whether we shall exercise that liberty, will depend upon circumstances which we cannot yet foresee.

A respected correspondent has suggested some doubt of the honesty of the decision; should there appear sufficient grounds for his doubt, it will be a far greater calamity to the Church than even the guilt of the Bishop of New York. This is a subject upon which we think it entirely too early for the conductor of a periodical even to indicate an opinion. The decision must be presumed to be honest, in the strictest and highest sense of that word, until the contrary shall be shown. If, however, there should exist any evidence by which it may be shown, it will be a proper subject for discussion; because there will be no other mode of redressing a grievous wrong.

There is a third aspect of the case, in which we shall more probably be tempted to look at it, in its relation to the canon. Has the canon worked well? Ought there not to be some alterations in its provisions? The imperfect information which we have, inclines us to answer the first question negatively, and the second affirmatively. But we must have opportunities of information, and time for reflection, before we can say more.

In the meantime, several things are certain, which, taken together, are not a little alarming. One of the most eminent prelates of the Church has been tried and convicted, upon stale charges, upon evidence which was unsatisfactory to more than one-third of the Court; the majority have not had sufficient confidence in their own decision to demand the acquiescence of the Church and public upon the strength of their own characters, as all other Courts have always done, but have submitted it to revision, by an authorized publication of its grounds; while the avowal of the Courier and Inquirer newspaper, the pamphlet of Mr. Trapier, and the ravings of the insane Mr. Richmond, leave it absolutely certain, that the prosecution was not commenced because the prosecutors knew him to be guilty, but because there existed *rumors* originating in factious or private hostility. In such a state of things, we deem it right to reserve our opinion until we can sustain it by reference to evidence. We publish, as matter of intelligence, the sentence as we find it in the columns to "the Churchman."—*True Catholic.*

SOUTH CAROLINA CONVENTION.—This body met on Thursday evening last the 13th inst. at St. Michael's Church at 10 o'clock, A. M.

Morning prayer was read by the Rev. Stephen Elliott, and the Convention Sermon preached by the Rev. Arthur Wigfall. The Bishop was assisted in the administration of the Lord's Supper by the Rev. Dr. Hanckel and the Rev. Messrs. Pinckney and Reid. The sermon was founded on the 20th chapter of Acts, 20th verse: "*And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly and from house to house.*"

The annual communication from the Standing Committee was made, relative to their official acts. It mentioned the election of the Rev. J. S. Hanckel to be a member of the Committee in the place of the Rev. W. H. Barnwell, who had resigned.

The Convention then went into an election for the Standing Committee, which resulted in a re-election of the same members, viz. Rev. Dr. C. Hanckel, Rev. Messrs. Paul T. Gervais, Paul Trapier, Paul T. Keith, J. Stuart Hanckel, Dr. I. M. Campbell, James H. Ladson, Edward M'Crady, C. G. Memminger, George W. Egleston.

The Convention then proceeded to elect Delegates to the General Convention, whereupon the following gentlemen, the Delegates to the last Convention, were re-elected, viz. Rev. Dr. Hanckel, Rev. Messrs. Joseph R. Walker, Thomas J. Young, Paul Trapier, Lewis Morris, C. G. Memminger, John H. Tucker, Francis M. Weston.

The Bishop's Address, which was read at the close of the Convention, consisted chiefly of the usual detail of official services, and entered into none of the matters which have been engrossing the attention of the Church for some time past.—*Episcopal Protestant.*

DIOCESE OF PENNSYLVANIA.—At the last meeting of the Standing Committee of this Diocese—the Rev. W. H. Woodward, of Chester county, the Rev. Peter Russel, of Mauch Chunk, were recommended to Priests' orders—Mr. E. J. P. Messenger of the Theological Seminary at Virginia, was recommended to Deacon's orders, and Bishop Lee was invited to act in reference to their ordination.

Mr. H. E. Montgomery, candidate for Holy Orders, was transferred to the jurisdiction of Bishop Kemper—Mr. J. J. Hammond, to the Diocese of Virginia—and the Rev. E. C. Jones to the Docese of Maryland.—*Epis. Recorder.*

DIOCESAN CONVENTION OF MISSOURI.—The Annual Convention of this diocese met in Christ Church in St. Louis, on Thursday the 5th of December, having adjourned over from the time appointed, in order to meet the newly consecrated Bishop. Morning prayers were said by the Rev. P. R. Minard, the Lessons being read by the Rev. President Hutchinson. The bishop preached the sermon from Acts ii. 42 and 47. The Holy Communion was administered by the bishop, assisted by the Rev. Mr. Griswold. There were present four clergymen and Lay Delegates, from four parishes.

We learn that the principal business of the Convention consisted in such informal discussion and inquiries as are consequent upon the completion of the organization of the diocese, and such action as was necessary for the administration of the same. Appropriate resolutions were passed expressive of the sense of the Convention in reference to the severance of Missouri from the jurisdiction of Bishop Kemper, and a committee appointed to revise the Constitution and Canons.

The bishop delivered an address appropriate to the occasion of entering upon the duties of his office.

The next annual Convention will meet, we understand, about the time of Easter in the present year.

ALABAMA.—Bishop Cobbs has lately returned from his primary visitation of the Southern part of his diocese. On December 18, in Christ Church, Tuscaloosa, he administered confirmation to 28 persons: on the fourth Sunday in Advent, in St. Paul's Church, Greensboro', to 6; on the Festival of the Nativity, to 7 persons at Demopolis; at all which places he preached several times.

In Christ Church, Mobile, on the second Sunday after Christmas, the Bishop admitted Mr. Edmund C. Murdaugh to the order of Deacons. Morning prayer by the Rev. Mr. Hanson, and sermon by the bishop; the candidate was presented by the rector of the parish, and the Holy Communion administered by the bishop.

MISSOURI.—On the fourth Sunday in Advent, Dec. 22, the Rt. Rev. Bishop Hawks held his first confirmation in St. Paul's Church, St. Louis, admitting eight persons to that holy rite. The rector, the Rev. Mr. Minard, said prayers, and read the confirmation preface. The sermon was preached by the Rev. Mr. Cressey of the Diocese of Tennessee. The services were closed by an address by the bishop to the persons confirmed.—*Primitive Standard.*

DIOCESE OF RHODE ISLAND.—At a visitation of the Church of the Advent, Diamond Hill Plain, on Nov. 14th, 1844, the holy rite of Confirmation was administered to five persons. Sermon and address by the Bishop.—*Witness.*

GEORGIA.—In Christ Church, on Sunday, Jan. 18, Bishop Elliott admitted Mr. Joseph Augustus Shanklin, to the order of Deacons. Morning prayer was read by the Rev. Mr. Neufville, who also presented the candidate. The sermon was delivered by the Bishop. We understand Mr. S. is to be located at St. Mary's.

ORDINATION.—On the first Sunday in Lent, February 9th, Bishop De Lancey held an ordination in Trinity Church, Seneca Falls, when the Rev. Benjamin Franklin, Deacon, and minister of the parish, was admitted to the Priesthood. Morning prayer was read by the Rev. Mr. Wheeler, assisted by the Rev. Mr. Acly, who read the lessons. The sermon was preached by the Rev. Dr. Hale, who also presented the candidate. In the afternoon the Rev. Mr. Franklin read prayers, assisted in the lessons by the Rev. Dr. Hale, and the Bishop preached.—*Gospel Messenger.*

BISHOP FREEMAN.—Bishop Freeman intends setting out for his field of labor in the south-west on Monday next, the 17th inst. Letters, &c. may be addressed to him at New Orleans until the first of April, after that at Little Rock, Arkansas, until further notice. The Bishop proposes visiting the missionary stations in Texas before proceeding to Arkansas.—*Ep. Recorder.*

REV. DR. VAUGHAN.—It gives us great pleasure, that this Rev. brother has been appointed chief officer at the Asylum for the Blind in this city. We do not think that the Board of Directors could have made a better selection. It secures to an important institution the services and influence of one of our best men.—*Ib.*

KEMPER COLLEGE.—We understand that the Rev. E Carter Hutchinson, A. M., has resigned the Presidency of this Institution.—*So. Churchman.*

STATE OF EDUCATION AT THE SOUTH.—We noticed last week with some degree of surprise, that one-fourth of the students in our General Theological Seminary have not had the advantage of a complete course of academic studies. What then was our surprise on receiving a Catalogue of the Alexandria Seminary, to find that three-fifths of the students in that institution *had not been through College.* The following appears to be a correct statement:

	Whole No.	Graduates.	Not Graduates.
Senior Class,	15	6	9
Middle "	21	11	10
Junior "	17	4	13
	53	21	32

Certainly this does not hold out very encouraging prospects of a learned ministry at the South. The institution has three professors.—*Calendar.*

THE CLOCK AT LUNDEN.—The Cathedral at Lunden, in Sweden, is a magnificent structure, and has a very lofty spire, which serves as a mark for sailors, being seen at a considerable distance. The altar of this church is a beautiful piece of work; but what most engages the attention of strangers is its curious clock, which, from the number of its movements and figures, may vie with those of Lyons and Strasburg. Every hour two horsemen come out and encounter, and a door opens which discovers the Virgin Mary sitting on a throne with her Divine infant in her arms, and the magii, with their retinue marching in order and presenting their gifts, two trumpets sounding all the time of the procession. The clock, besides the hour, shows the month and day, and every festival throughout the year.—*Smith's Wonders.*

Died.

On Saturday morning, the 22d inst., at Massapequa, South Oyster Bay, L. I., GLENTWORTH CARMICHAEL, agen 11 years, only son of the Rev. Dr. William M. Carmichael, Rector of Trinity church, Watertown, Jefferson county, N. Y.

At her residence in Stillwater, Saratoga county, February 8th, Mrs. CATHARINE MANCIUS, in the 71st year of her age.

Mrs. Mancius has long been a liberal contributor to the support of the Church and its various institutions, and has also left behind her many *substantial* tokens of her regard for the prosperity of our beloved Zion.

And farther we may say in reference to the deceased, what should be looked upon as one of the best of epitaphs—viz. "The poor have lost a friend." N.

ST. PAUL'S CHURCH, CINCINNATI.—The vestry of this church have unanimously invited the Rev. George D. Gillespie of St. Mark's Church, LeRoy, Western New York, to take the pastoral charge of their parish. Mr. G. has accepted the call, and is expected to enter on his duties immediately.—*West. Episcopalian.*

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Akerly, Rev. Benjamin, 76 St. Mark's Place.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D.D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, 20 John street.
Evans, Rev. Benjamin, 23 Hamilton street.
Everett, Rev. William, 96 Hudson street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 230 Broome street.
Huddart, Rev. R. Townsend, 422 Houston.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, S. I.
Jones, Rev. Lot, 192 Allen street.
Leavenworth, Rev. T. M., 20 Oliver street.
Lyell, D.D., Rev. Thomas, 77 Anthony.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Milnor, D.D., Rev. James, 82 Beekman.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 103 St. Mark's Place, Eighth st.
Parker, Rev. Benjamin C. C., 296 East Broadway.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 255 Greene street.
Southard, Rev. Samuel L., 26th near 4th avenue.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Tucker, Rev. John Ireland, 225 Ninth street.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth.

Brooklyn.

Bancroft, Rev. Charles, 1 Sand street.
Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington avenue, opposite the Collegiate Institute.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., Pierrepont, near Fulton.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Henry st., 3 doors from State.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Calendar.

March.

2. Fourth Sunday in Lent.
9. Fifth Sunday in Lent.
16. Sunday next before Easter.
17. Monday before Easter.
18. Tuesday before Easter.
19. Wednesday before Easter.
20. Thursday before Easter.
21. GOOD FRIDAY.
22. Easter-Even.
23. EASTER DAY.
24. Monday in Easter Week.
25. Tuesday in Easter Week, and The Annunciation of the Blessed Virgin Mary.
30. First Sunday after Easter.

April.

6. Second Sunday after Easter.
13. Third Sunday after Easter.
20. Fourth Sunday after Easter.
25. St. March the Evangelist.
27. Fifth Sunday after Easter, or Rogation Sunday.

28., 29., 30. } Rogation Days.

Notices.

THE STRANGER'S GUIDE TO THE PROTESTANT EPISCOPAL FREE CHURCH IN VANDEWATER STREET,

The MISSION CHURCH of the Holy Evangelists is open at the usual hours, three times every Sunday, for Divine Services. THE PEWS ARE ALL FREE.

☞ The church of the Redemption, Sixth street, between Second and Third Avenues, is open for Divine service on Sunday evenings at 7½ o'clock. March 1.

☞ CHRIST CHURCH, Anthony street, (Rev. Dr. Lyell, Rector,) is open for Divine Service every Sunday evening. Service to commence at half past 7½ o'clock. Sunday evening, March 2, sermon by Rev. Dr. WAINWRIGHT. March 1.

☞ The Rev. Dr. TH. H. TAYLOR, Rector of Grace church, will preach on next Sunday evening, March 2, in the French Church *Du Saint Sauveur*, corner of Nassau street and Park Row. Service to begin at 7 o'clock. All are respectfully invited to attend. M1

☞ The Rev. BENJAMIN I. HAIGHT, Rector of All Saints' church, will preach to the YOUNG, in the Mission, Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening next. Service to commence at 7½ o'clock. March 1.

ST. CLEMENT'S CHURCH, Amity street, will be open for Divine Service every Sunday evening during Lent. Service to commence at half past 7 o'clock. M. 1.

ALL SAINTS' CHURCH, will be opened for Divine Service on SUNDAY EVENINGS during LENT, at half past seven o'clock. March 1.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,
Feb 1845. 296 East Broadway.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 19th February, the Treasurer has received the following contributions:

From Mrs D Sornes, Vincennes, Ind, $2; Juvenile Missionary Society of St James's ch, Painsville, Ohio, per Rev C B Stout, for Iowa, $10; a Sunday scholar of the Church of the Epiphany, N Y, per J S, $1; St Andrew's ch, Walden, N Y, $5 08; S S of Christ ch, Norfolk, Va, $10; West Baton Rogue, La, Christmas offerings, of which $6 is from Sunday school, $23; S S offerings, Christ ch, New Brunswick, $3 81; Trinity ch, Natchez, Miss, $67 84; Christ ch, Jefferson co, Miss, half, $6 10; Mrs Allis, of Waverly, Ill, $1; a gentleman in Pike co, do, $1; a gentleman in Lancaster, Morgan co, do, $5; per the Rev C Dresser, Trinity ch, Brooklyn, Ct, $10; monthly offerings of Christ ch, Georgetown, D C, to January 1st, 1845, of which $24 is a special Advent collection, to be appropriated to Ohio or Illinois, per Rev S G Gassaway, $103 09; St Paul's ch, North Providence, R I, per A C Jenks, Esq, Treasurer, half, $40; Trinity ch, Rutland, Va, $3; S S of St Stephen's ch, Providence, R I, $7. Total, $304 92.

THOMAS N. STANFORD, Treasurer,
February 26, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—The Treasurer of the Foreign Committee since his report of the 19th inst, has received the following sums:

From St John's ch, Montgomery, Ala, per Rev Mr Knapp, $15; through A D Lippitt, Providence, R I, 3d annual pledge of Grace ch S S, for support of John A Clark and George S Wardwall, Africa, $40; 3d annual pledge of Juvenile Sewing Circle, for support of Eleanor S Vinton, Africa, $20—$60; from Christ ch, Norfolk, Va, per Rev Mr Beall, rector, $100; for Houston, Texas, $12; from the Misses Rutherford, N J, for China, $100; legacy of W H Robbins, Cheraw, S C, per Alexander Gregg, Esq, Executor, for Africa, $500; from a gentleman near Lancaster, Mary co, Illinois, $5; family mite box, $2 75; Ch, Jefferson City, Miss, half, $6 10; St John's ch, Providence, R I, per Bishop Southgate, for Constantinople, $40; a member of Zion ch, Newport, R I, per do, for Constantinople, $8 50; St Paul's ch, North Providence, R I, per do, half, $40; S school, St John's ch, Waterbury, Ct, 4th instalment for education of T C Brownell, Africa, $20; for general purposes, $8 62. Total, $919 76.

J. SMYTH ROGERS, Treasurer,
New York, Feb. 26, 1845. 57 Wall-st.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donation, for the benefit of the poor:

By Stanford & Swords, from J S, $25.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with the Missionary, 192 Allen street.

Feb. 26, 1845.

LONDON BOOKS.—Just received and for sale by Stanford & Swords, 139 Broadway.

Waterland's Works, 6 vols., $20; Leslie's do, 7 vols., $21; Bishop Bull's English, do, $4; do, Latin, do, $7; South's Sermons, new edition, $6; Jones on the N. T. Canov. 3 vols., $7 50; Gladstone's Church Principles, $2 50; do, the State in its Relations with the Church, 2 vols., $4 50; Bilson on the Perpetual Government of the Church, $3 50; Bakewell's Natural Evidence of a Future State, $2; Theodoret's Ecclesiastical History, $2; Beavens's Account of Ireneus, $3; Cave's Lives of the Fathers, new edition, by Professor Carey, 3 vols., $7; Christian Treasury, containing Magee on the Atonement, and six other works, $3 50; Sumner on the character of Christ, $2 50; Barrow's Works, new edition, $7; Jones on the Heart, $1 50; Biddulph on the 51st Psalm, $1 50.

Also some very superior Oxford royal quarto Bibles, for the Desk and for families. Price in rich Turkey, $18. March 1.

THE CROSS OF CHRIST.—D. APPLETON & Co. will publish next week

THE CROSS OF CHRIST; or, Meditation on the Death and Passion of our Blessed Lord and Saviour. Edited by Walter F. Hook, D.D. Vicar of Leeds—One vol. 16mo.

The above manual of devotion was first made for private use and without a view to publication. Its contents consist of extracts from Holy Scripture, and the writings of eminent divines—including Bishop Andrewes, Bishop Hall, Bishop Wilson, Bishop Jeremy Taylor, Bishop Horseley, Dr. Sutton, St. Augustine, St. Bonaventure, Thomas a Kempis, Richard Hooker, and others of more recent times.

It will be found admirably adapted as a guide in times of retirement and sickness. March 1.

JUST received from England, and for sale at the Church Depository, No. 20 John street.

THE LITURGY COMPARED WITH THE BIBLE; or, an Illustration and Confirmation by Scripture Quotations and References of such parts of the Book of Common Prayer, Administration of the Sacraments, and other Rites and Ceremonies of the United Church of England and Ireland as are not direct extracts from the Holy Scriptures.

LEARN TO LIVE, and LEARN TO DIE. By Christopher Sutton, D.D., in one volume, fine calf.

THE TRUE CHURCH OF ENGLANDMAN'S COMPANION IN THE CLOSET; or, a Complete Manual of Private Devotions; collected from the writings of Archbishop Laud, Bishops Andrewes and Ken, Dr. Hicks, Mr. Kettlewell and Mr. Spinckes—fine calf.

CHURCH POETRY; or, Christian Thoughts in Old and Modern Verse.

THE CHILD'S CHRISTIAN YEAR,—Hymns for every Sunday and Holydays.

Also, a variety of BOOKS FOR CHILDREN, from the press of BURNS, London. March 1—3t

THEOLOGICAL WORKS.—Just imported by D. APPLETON & Co., 200 Broadway.

Lathbury's History of the Nonjurors, with Remarks on some of the Rubrics in the Book of Common Prayer, 8vo.	$4 50
Scrivener's Notes on the New Testament, vol. 1	3 25
Lingard's History of the Anglo-Saxon Church, new edition, entirely re-written, 2 vols. 8vo.	7 50
Avrillon's Guide to passing Lent Holily, translated by Dr. Pusey, 12mo.	2 25
Avrillon's Guide to passing Advent Holily, 12mo.	1 88
Aquinas's Commentary on the Gospels—St. John, Part I.	2 75
Bishop of Tasmania's Lectures on the Church Catechism, 8vo.	5 00
Hooker on Divine Service, the Sacraments, &c. 18mo.	0 88
Bishop's Mant's Horæ Liturgicæ, 12mo.	1 00
Fleury's Ecclesiastical History, vol 3, A. D. 429-456, translated, with notes, by J. H. Newman	3 25
Library of the Fathers, translated, vol. 18, containing St. Gregory's Morals on the Book of Job	4 00

D. APPLETON & Co. receive, by every steamer, all the new important Episcopal Publications of Oxford and London. March 1.

ORGAN BUILDING.—MR. JARDINE, Organ Builder, of New York, has just completed and put up in the Roman Catholic Church of Norfolk, Va., a large and superior Instrument of his manufacture. It surpasses my expectation in its compass, melody and decorations. In bearing cheerful testimony to his beautiful fabric, I am happy to add that I have derived unmixed pleasure from my intercourse, official and social, with the meritorious artist.

A. L. HILSELBERGER,
Pastor of St. Patrick's R. C. Church, Norfolk.
Feb. 19, 1845.

It affords us much pleasure in adding our testimony to the above.

P. H. MASI, Organist of the Church.
W. D. DELANY, Mayor of Norfolk.
B. M. MILLER, Rector of St. Paul's Ch. Do.
W. SOUTHGATE, Cashier Exch. Bank of Va.
P. P. MAYO, Attorney at Law, &c. &c.

The above Instrument contains 21 Stops, 2 sets of Manuals and Pedal Bass to CCC 16 feet.

To clergymen and gentlemen about furnishing their Churches with organs, Mr. Jardine respectfully solicits their orders. March 1

STANDARD EDITION OF THE PRAYER BOOK.—The New York Bible and Common Prayer Book Society have for sale, the Standard edition of the Book of Common Prayer, octavo, in sheets and variety of binding.

Also, their elegant Folio and Quarto edition of the Prayer Book for the Desk, in sheets, and various bindings. Church Depository, 20 John street,
March 1. THOS. C. BUTLER, Agent.

A PEW IN ST. PAUL'S CHURCH.—For sale Pew No. 98 North Aisle, in St. Paul's Chapel. Apply to the Sexton or at this office. March 1—2t$

NOTICE.—A young lady thoroughly qualified to teach Music on the Piano Forte wishes a situation as Teacher in a Seminary or family the coming spring. She has had considerable experience in teaching, and will furnish the most satisfactory testimonials as to qualifications, &c. A situation in the Middle or Eastern States preferred. Address (post paid) A. W., Dobbs Ferry, Westchester co., N. Y.
Feb. 22—3t$

For the Churchman.

The Inward Strife.

Tis a constant struggle,
An unending strife—
Seeking in my weakness
For the better life.

If no outward action
Taint my soul with sin,
Still the battle rageth,
Ceaselessly, within.

Thoughts unholy tempt me,
Thoughts to all unseen;
Doubt then sternly whispers
Thou can'st ne'er be clean.

With the sword of Fasting,
And the shield of Prayer,
Battling with each passion
None I thought to spare.

Lust, I saw, and Envy
With their sister Pride,
Self, Deceit, Ambition
Prostrate, side by side.

If—methought—a potion
From my tears I make,
And above them sprinkle,
Ne'er again they'll wake.

This I did—and smiling
Deemed my foes were slain—
But they, to my sorrow,
Strengthened rose again.

Some one lately told me
Of a mystic wood
Which, all red and gory
With a dear friend's blood,

If my foes discover
To my bosom press'd,
Fleeing, they will leave me
Undisturbed to rest.

Jesu miserere!
Tis the sacred tree,
Once on which Thou died'st
For the world and me—

To my heart I'll press it
Till it sink within—
Jesu miserere!
This shall free from sin. * * *

Communications.

For the Churchman.

The Late Rev. Palmer Dyer.

The memory of His saints is one of the richest treasures which God has stored in His Church—the good example of His faithful servants is one of the most precious legacies that they bequeath to those who come after them. The blessed influence of their good deeds sleeps not in the grave that hides from us their mortal remains, but when "they rest from their labors" "their works do follow them."

To perpetuate the memory of the devoted servant of God, whose name is recorded above, requires no such tribute as the present; it is embalmed in the recollections of all who knew him, and in the results of his indefatigable and faithful labors in the cause of Christ's Holy Church. But it is a melancholy gratification, it is an act of Christian love, to recall and to record a departed brother's Christian graces and labors, and to hold up his example for the imitation of those who have not known him, and those who may succeed him.

The Rev. PALMER DYER was born in Clarendon, Rutland county, Vt., Oct. 20th, 1798. The first sixteen years of his life were spent upon his father's farm, but at that age his ardent desire for an education was gratified; and he commenced his academical studies. After completing his preparation he was entered at Union College, Schenectady, from which he was graduated in the year 1820.

It was during his College course that his first serious religious impressions commenced, which resulted, through the grace of God, in his conversion. Up to this period his religious associations had been entirely Congregational, and he had never even attended the worship of the Church. But he immediately commenced an investigation of the subject of Episcopacy, and the convictions produced by this examination decided him at once, and he immediately connected himself with the communion of the Church. This result, while it shows his love of truth, the logical accuracy of his mind, his deep sincerity, and his firmness and decision in following up his convictions by the line of conduct to which they pointed him, shows in no less a degree the inappreciable good which is done by the publications which the Church is continually sending forth. Truly it would have been credit enough for one work to have been instrumental in gaining one such man as Palmer Dyer to the communion of the Body of Christ.

Mr. Dyer was one of the earliest members of the General Theological Seminary, at that time established in New Haven, and after the requisite preparation he was ordained Deacon by Bishop Brownell, in Christ Church, Stratford, Conn., on the 5th of June, 1822. Under a profound sense of the increased responsibilities of the priestly office he remained three years in the Diaconate, from which he was elevated to the Priesthood by Bishop Hobart, in Trinity Church, New York, on the 21st of October, 1825.

The history of his ministry will be found where it may best be sought for, in its fruits. From the period when he first resolved to devote himself to his Master's work, all his thoughts, his talents, his energies and his accomplishments, were consecrated to this great business. He was gifted with the singleness of intention, the honesty of purpose, and the firmness and resolution which kept him steadfast in the faith in which his steps were directed. His views of duty were too clear, his sense of his responsibilities too profound, to allow him to be satisfied with any thing but an *entire* devotion to the cause of his Master. Of the effects of this upon the Church, wherever his influence has extended, those are well aware who have known the earnestness and fidelity of his labors and their wide-spread results.

His intellectual abilities and preparation for his work were of no common kind. Vigor and clearness distinguished his intellectual powers. He was filled with an unceasing thirst for knowledge and improvement, and he possessed unusual ability in grasping a subject and viewing it in all its bearings, and arriving at accurate and logical conclusions. Order was a peculiar feature of his mind, and candor and the love of truth distinguished his reasoning and argumentation. In detecting the hidden principles of things, and in applying facts to the illustration of principles he possessed great facility. Joined to these mental qualifications was the power of intense and constant application, which enabled him to give up his whole soul to any intellectual pursuit in which he might be engaged, and often made him entirely forgetful of what was passing around him. His vivid fancy was controlled by judgment and chastened by the fervor of piety. It is not wonderful, therefore, that with such qualifications he became so ripe a scholar, so able a divine, and so chaste and forcible a writer.

United with these qualities was a shrinking modesty, which kept him back from seeking preferment or advancement. Indeed his leading motive was duty, simple duty; and he was ready, whenever that called, to surrender any enjoyment or any flattering prospect. For the applause of the world he cared nothing, and although its scorn and ingratitude might touch a heart which by nature was shrinkingly sensitive, yet it had no power to remove him from the path of duty, or to make him falter for an instant in the principles or purposes which he had formed. Under a calm and collected exterior he possessed the enthusiasm of youth and the affection of a child. With these he won the hearts of all with whom he came in contact. From his lips the most unpleasant truths were received with kindness and consideration, and by gentleness of manner he opened a way to the affections of those for whose best welfare he labored. In his ministerial life he seemed to have ever before him the apostolic model, "in all things approving himself as the minister of God, in much patience, in afflictions, in necessities, in distresses, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report." In the words of one of those Christian poets with which it has pleased the Lord to enrich His Church in these latter days, he was

"A man inheriting the zeal
And from the sanctity of elder times
Not deviating,—a priest, the like of whom,
If multiplied and in their stations set,
Would o'er the bosom of a joyful land,
Spread true religion and her genuine fruits."*

Believing, with no wavering faith, the apostolicity and catholicity of the Church at whose altars he ministered, he could not rest while any remained without the fold of Christ. His views were ever set forth with plainness and frankness, coupled with the most abounding charity. Indeed, it was the overflowing of his charity which made him thus plain and earnest in setting forth to all men their obligations to the Church of the Redeemer. It is the fashion, indeed, at the present day, to call such firmness and frankness uncharitable. But if such is the quality of uncharitableness, then was the meek Moses uncharitable, and Samuel, and Elijah, and Elisha, and Daniel, and Jeremiah, and St. Paul, and St. Peter, and St. John the Baptist, and all the saints who have ever reproved sin and rebuked sinners. Nay, (if we may dare even to think so dreadful a thing,) if such a course be uncharitable, then was the blessed Saviour of the world himself uncharitable, whose life and whose sayings were one continued witness against sin. But there was no such vice in our departed brother—from the depths of his soul a spring of pure and heavenly charity welled up, and opened his heart to the love of all men. And what they, in their error, might consider the proof that that heavenly grace was wanting, was the surest evidence to a truly Christian mind that it was dwelling and thriving there. He loved the cause of truth too well, he loved their immortal souls too much, to suffer them to continue in sin and error without warning them of the consequences. His duty obliged him to do this with earnestness, with plainness and with perseverance; and painful as it was, none could have discharged it with more tender affection than he did. His charity was shown, not by suffering those whom he believed to be wrong to peril their souls by continuing so, but by the interest with which he regarded them, the perseverance with which he followed them, the tenderness and plainness with which he warned them, and the joy with which he witnessed their conversion to the truth. Thus did he give the best and noblest evidence of charity that "never faileth," and eminently successful were his labors, for he "spoke the truth in love."

His admission to Holy Orders was accomplished under many and great personal sacrifices. Born to affluence he was forced to relinquish the enjoyment of it, that, like the blessed apostles he might follow Christ. But no considerations of that kind could induce him to swerve from his pious and sacred purpose. We may believe that with him it was joy to suffer for his Master's sake—that he "counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, for whom he suffered the loss of all things." In this beginning we may see the earnest of his subsequent devotion and self-denials in the work of the ministry.

In all the situations which he was called to fill in the Church, from the hour in which he first assumed the awful vows of the ministry, to the sad moment of the dreadful catastrophe which snatched him from us and called him to his rest, we find him actuated by the same profound sense of duty, the same self-sacrificing spirit, the same love for the Church, the same longing desire to "lengthen her cords and strengthen her stakes," and the same earnestness in bringing men into the way of righteousness. Whether discharging the duties of a parish minister, or editing a Church periodical, or going forth, an unaided missionary, to found a diocese on the Western Prairies, the same burning zeal shone forth in all his actions. He regarded the position of the Church as aggressive—he believed that she was called to do something more than merely to defend herself from the attacks of her foes—he felt it to be her duty to labor to win them from their errors and to bring them into the ark of salvation. It is believed that there is no position in which he has been placed since his admission to Holy Orders, where he has not been instrumental in founding or building up new parishes, and carrying the means of grace and the ordinances of our holy religion to the destitute.

While Editor of the Episcopal Watchman, at Hartford, Conn., in 1829, he expressed his strong approbation of a recommendation made to the General Convention by the Diocese of Georgia to adopt a canon requiring every clergyman, on his first entrance into the ministry, to serve at least two years as a missionary. "For his own sake," said he, "for the promotion of his own personal interests, and the increase of his future usefulness, we would say to every young clergyman, become a missionary; and as such spend two, four, or six years, if not your whole life." "When our pulpits shall be filled by clergymen whose bosoms glow with the self-denying and vigorous zeal of missionaries—when our ecclesiastical institutions shall be controlled by a body of men who, one and all, breathe the fervent and devoted spirit which actuated Brainard and Heber,—when each one shall say to the Church, 'Lo! here am I; send me unto them that are ready to perish,' then shall the daughter of Zion take her harp from the willows, and sing aloud for joy; for 'God, even her own God, shall give her His blessing.'" In this spirit he himself invariably acted. He held himself to be the Church's servant, and bound to move at her command. His views on this subject, and his consequent course of conduct, cannot be better expressed than in his own words contained in a letter to one of the missionary secretaries:—"I have always considered it a duty and a privilege to hold myself at the disposal of our General Missionary Society, to go, if practicable, wherever they, in their wisdom, might suppose I could be most useful to my Master's cause. I have been a candidate before them for South America, for Asia, and for the first mission to Greece."

To a man actuated by such motives, and cherishing such principles, the call to preach the Gospel and plant the Church in an untried and uncultivated field came with peculiar force. In 1834 his aid was demanded to plant the Church in the State of Illinois. He was at this time Rector of St. Paul's Church, Syracuse, one of the most flourishing village parishes in the Diocese of New York. His answer to this appeal was in the following noble and characteristic terms:—

"From my heart I respond to the call for missionaries to labor in preaching the Gospel and building up the Church in the State of Illinois. Here am I, send me. I believe it to be my bounden duty, as a minister of the Lord Jesus, to go into that wide and destitute field. And the sooner I go the better. Every month's delay will cause the loss of advantages which can never be regained. One year's faithful ministry now in that extensive region, will, by the Divine blessing, be productive of more good than the labors of *ten* years at a future period, when the ground shall have been pre-occupied by the teachers of heresy and infidelity. Now is the time to lay, broad and deep, the foundation of the Church in Illinois.

"I design to go into the field immediately, under your auspices, if the society think proper to appoint me their missionary. For this purpose, and this alone, I have just sent in my resignation of the pastoral charge of St. Paul's Church, Syracuse. If the vestry will accept it, I intend to commence my journey within two weeks. Where I shall establish myself on my arrival in Illinois I know not." "I have no pecuniary resources, shall hire money to defray the expenses of my long journey, and trust for the means of support in the pecuniary aid which I hope to receive from the society, and in the good providence of that God in whose name I go forth."

And he did go forth, but here, alas! the Church was lacking in *her* faith and devotion, and her faithful missionary was left to provide for himself, till, through the want of funds he was compelled to leave this field, "white for the harvest," and return to the East. But before his return he had witnessed and taken part in the organization of the diocese under the care of the present Presiding Bishop.

It will readily be seen from this, that it was no lukewarm support which he gave to the cause of missions. To their progress his pen, his eloquence, his life, were devoted. With his earnest and truthful views of the Church's constitution and duty, we can easily imagine it to be the anxious desire of his heart that she should every where be presented in her integrity, and with her full spiritual powers. In an article communicated by him to the Episcopal Watchman, of June 27th, 1829, under the signature of "Latimer," we find one of the earliest, if not the very first, recommendation of the appointment of Missionary Bishops. The course which he there pointed out was adopted by the General Convention, six years after, in the consecration of the present Missionary Bishop of the North West; and it has resulted in the sending forth of the Church in her integrity even among the benighted heathen. With far seeing faith he penetrated the future, and predicted the resurrection of the Church from her slumber and inactivity. In a sermon preached before the Missionary Associations of Onondaga and Cayuga counties, February 9th, 1831, he uttered the following remarkable words, remarkable when we consider the state of the Church at that time as contrasted with the present: "But whatever may have been the sources or motives from which this backwardness resulted, we bless God that henceforth it is not to exist. Clear views of duty and interest, a deeper and more general conviction of the utility and necessity of increased efforts in the cause of domestic missions, and the prevalence among our people of a better spirit, have awakened their attention and roused their dormant energies. If we are last, we are not henceforward to be the least in the field of Christian enterprize. As our plans become more mature, our resources are augmented and concentrated; and the attainment of one victory renders more facile and rapid our career to another. We are about to press onward, with no dilatory progress, 'to possess the land.'" Then the Church numbered 12 bishops and 600 clergy—now she is served by 27 bishops and 1,240 clergy. That prophecy, through the blessing of the Great Head of the Church, has been marvellously fulfilled; and none have contributed more largely to its fulfilment than he who uttered these sentiments.

To a man animated by so apostolic a zeal, an attack of bronchitis, which for more than two years debarred him from the exercise of his sacred functions, was a source of no ordinary trial and sorrow. But even then, though unable to take an active part in the contest against sin and error, in which his soul was engaged, he was not idle. His pen was employed in sending forth the truths which he could not proclaim with his lips; and, among other publications, he issued a Tract on the Sacred Ministry; which, for clearness and cogency of argument, has probably never been surpassed; and it is hoped that that Essay may be made one of the standard publications of the Church. Certainly it deserves to stand by the side of the ablest treatises on the three-fold nature of the Christian Ministry. During this trying period, when recovery from his disease was quite doubtful, he wrote thus to his wife:—"It" (the opinion of some of his friends) "cheers me, and causes me to bless God for his goodness, to find that, disabled as I am from serving him in one way, I can still labor in the cause of his Holy Church by my private conversations, and especially by my publications." Warmed by this spirit he still went about doing good, and still praying and laboring for the cause which was nearest to his heart.

Though eminently qualified by his abilities, his education, and his zeal, for the highest stations in the Church, he shrunk from them, preferring more unostentatious fields of labor. In this he imitated Hooker, and Herbert, and Keble, and some of the most illustrious names to be found in the annals of the Church. Like the blessed Paul, he was not willing to "build upon another man's foundation;" and he ever sought to found and build up the Church where she was not known. A voyage to the Fishing Banks, which he made during the Summer of 1843, was blessed to the restoration of his health and vigor. But no sooner did he find himself able once more to preach the Gospel than he resumed his labors with increased energy. The northern portion of Essex county presented a destitute and inviting field; and, in the depth of a severe Winter, he left his family and entered upon the arduous duties of a travelling missionary; depending for his support, as when he commenced his journey to Illinois, ten years before, on the contributions of the friends of the Church, and the good providence of that God in whose name he went forth. But nothing could damp his ardor, and he went from village to village, and from house to house, searching out the members of the Church, and gathering them together for instruction and the reception of the sacraments. The result of his six months' labors, while it shows the blessing of God upon his fidelity and self-denial, shows also the vast good which will result from the employment of travelling missionaries in the destitute parts of our country. By his diligent search he discovered scores of families who belonged to the Church, and not less than forty communicants among them, but without a shepherd to guide them, without a steward to "give them their portion of meat in due season." And in the course of the Bishop's visitation through his mission twenty were admitted to confirmation, and this in a portion of the diocese which hitherto had scarcely been thought worthy of the slightest attention. His fidelity, his humility, his kindness, his zeal, and his devotion, soon won for him the hearts of all among whom he ministered; and many were the bitter tears that were shed by the humble cottagers, who had welcomed him as a messenger of God, at his mournful end.

This was the last, as it was probably the most earnest of his labors. It is needless to recapitulate the particulars of the dreadful catastrophe, which snatched him from us in a moment, making desolate a once happy home, and depriving the Church of one of her most faithful servants and brightest ornaments. Even in that trying hour the instincts of self-preservation were forgotten lest the safety of another might be endangered, and the disinterestedness, the self-denial, the calm, heroic trust in God, which had ever distinguished his life, shone forth with undiminished brightness, and cast a ray of glory upon his departing moments. Finding himself falling he calmly relinquished the hand of another, which he held, displaying, as was justly said of him by another," the courage of a hero, and the magnanimity of a Christian." Upon the spot where the rushing waters sung the only requiem to his departing spirit, full as it is of romantic beauty, and awful grandeur, his friends can never bear to look but once. From the recollections of that last sad scene, recalled by its stupendous rocks and boiling eddies, they shrink with dread. But we may believe that for him it was a joyful hour, and that the waters, which overwhelmed him, were the Jordan through which he passed to the heavenly Canaan. Of such as he were the words spoken which the blessed John has recorded in the Revelation;—"And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." With his devout and reverential heart he felt the force of those beautiful words of one of our Christian poets:

"O bury me then, in the green churchyard,
As my old forefathers rest,
Nor lay me in cold Necropolis,
Mid many a grave unblest:
I would sleep where the church bells aye ring out;
I would rise by the house of prayer,
And feel me a moment at home on earth,
For the Christian's home is there.*

During his life he had often expressed a desire to be interred in a churchyard, under the shadow of the sanctuary,† which was the scene of his early ministry, and there we laid him, surrounded by the graves of his parishioners, to "sleep the sleep that knows no waking" till the final trump. And as the voices of those, whom he had once trained in the nurture and admonition of the Lord, poured forth over his grave the consoling words which the beloved Apostle heard from heaven, our griefs were stilled by the recollection that he had "gone before us in the seal of the Faith, and slept in the sleep of peace." M. V. R.

Whitehall, Festival of the Conversion of St. Paul.

* Excursion, B. VI.

* Coxe's Christian Ballads.
† Trinity church, Granville, Washington county.

Just Published in 1 vol. 8vo, sheep. Price $1 50.

THE PRIMACY OF THE APOSTOLIC SEE VINDICATED. By the Rt. Rev. FRANCIS PATRICK KENRICK, D. D., Bishop of Philadelphia.

In this opportune volume the Rt. Rev. author has with his well known learning presented the entire argument in defence of the important, and at this moment eminently interesting, subject of the Primacy. Of the extent of the range of topics pursued, the title can hardly be said to furnish any adequate idea. A summary of the heads of the principal chapters may better serve that purpose, and it is subjoined—Promise of the Primacy; Institution of do; Exercise of the Primacy by Peter; Interpretation by the Fathers; Peter, Bishop of Rome; Centre of Unity; Ancient Controversies; Disturbances at Corinth; Anti-pope; Controversy concerning Baptism; Donatism; Guardianship of Faith; The Hierarchy; Deposition of Bishops; Patrimony of St. Peter; Civil influence of the Popes; Umpire; Ecclesiastical Censures; Deposing Power; Crusades; Inquisition; Papal Prerogatives; Civilization; Literature and the Arts in the Middle Ages; Lives of the Popes, &c. &c.

Just received and for sale, wholesale and retail, by EDWARD DUNIGAN,
Jan. 25—6t 151 Fulton street.

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES.

THE Rev. C. H. WILLIAMSON, (pastor of the Second French Episcopal congregation in New York,) and Lady, desire to inform their friends that they have removed their School to 72 Murray street.

This School has been in successful operation for the last seven years, and has satisfactorily proved that, by an interesting and easy method, the youngest pupils speak the French language in a most pleasing manner.

A separate class is open for very young boys.

TERMS.—Tuition in French, English, Singing, Drawing, Work, &c.—For the first class, $15; for the second, $12 50; for the third, $10. No extra charge ever made, except for fuel.

☞ A deduction of $2 50 on each class, per term, if paid in advance. The term consists of eleven weeks. April 6, 1844.—yly

SELECT BOARDING SCHOOL FOR BOYS, at Tarrytown, Westchester County New York.—WILLIAM W. WESTON, A. M., Principal.

In this Institution pupils are afforded the means of a thorough course of instruction in all the branches of an English and Classical Education, preparatory to college or commercial pursuits. It is strictly a family school, in which the pupils, being limitted in number, are, as far as practicable, regarded and treated, in every respect, as children of the Principal, and are constantly under his own personal care and instruction.

The location is highly eligible. Tarrytown is justly celebrated for its beautiful and romantic seenery, the perfect salubrity of its climate, and the elevated character of its citizens. It is twenty-seven miles from New York, and is visited every morning and evening by steamboats from the city.

The school is about one mile from the landing, and half a mile from the village, thus enjoying the advantages of perfect retirement, and ample grounds for exercise and recreation.

The Summer Term Commences on the First Wednesday in May.

TERMS.—For board, washing, mending, fuel, lights, and instruction in all the ordinary English branches, the higher Mathematics, and the Latin and Greek Languages, $75 per term, payable in advance. Circulars at the bookstores of Messrs. Stanford & Swords, 139 Broadway; Messrs. Raynor, Bowery; Messrs. Appleton & Co., 200 Broadway.

REFERENCES.—Hon. Theodore Frelinghuysen, Rev. C. D. Jackson, Rev. Geo. D. Sutton, W. Parker, M. D., C. R. Gilman, M. D., Stephen B. Tompkins, Esq., J. C. Baldwin, Esq., New York City. Rev. Dr. Creighton, S. Swartwout, Esq., N. B. Holmes, Esq., N. Bayles, Esq., Tarrytown. Feb. 22—June 1. $

JUST PUBLISHED, in cheap Tract form, a SERMON, by the Rev. Dr. SEABURY, in reference to the Trial of Bishop Onderdonk, taken from the Churchman of Jan. 11. Price $1 50 per hundred, fifty for $1, or 31 cents per dozen. J. A. SPARKS,
Churchman's Bookstore,
Jan. 25, 161 Fulton st., opposite St. Paul's.

COLLEGIATE INSTITUTE,
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REV. THOMAS TOWELL, A. M., Principal.

PARENTS who have children to be educated, are respectfully invited to visit this Institution, and they will find that, as to situation and advantages, it cannot be surpassed by any on the Island.

The course of instruction comprises the *English* in all its branches, Latin, Greek, French, Italian, Spanish and German.

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The French, Spanish, Italian, and German are taught by a Parisian, a graduate of the College Royal de Louis-le-grand, and a person of high literary attainments.

No Teachers are engaged but such as are fully qualified and possess withal established *Christian principles.*

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REFERENCES.

New York.—Rt. Rev. B. T. Onderdonk, D. D., Rev. W. Berrian, D. D., Rev. Prof. Charles Hackley, D. D., Rev. W. Morris, Rector of Trinity School, and Rev. W. Walter.

Western New York.—Rt. Rev. W. H. De Lancey, Rev. B. Hale, D.D., Pres. Geneva College, Rev. P. A. Proal, D.D., Rector of ——, Utica, and L. Bush, D.D.

Laity.—Levi Cook, 138 Pearl street; W. H. Townsend, corner of Nassau and Wall streets; James C. Parker, 53 Merchant's Exchange, and W. B. Townsend, Express Buildings. June 22.

FAMILY SCHOOL FOR BOYS.
New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first Wednesday in June and November.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. J. C. Rudd, D. D., the Rev. P. A. Proal, D. D., the Rev. George Leeds, Utica; the Rev. Wm. E. Eigenbrodt, New Hartford.

June 29—yly W. H. PADDOCK.

CHURCH AND PARLOR ORGANS.

WM. P. GARDNER, Organ Builder, No. 12 State street, New Haven, manufactures all sizes and prices of Church and Parlor Organs, with all the latest improvements in rich mahogany, rosewood and painted cases, with swells and pedals for shifting movement for the stops. Prices from $150 to $500. These instruments have been greatly admired for their brilliancy and sweetness of tone, also their fine workmanship, by all that have seen and heard them.

Also, a class of Church Organs of great volume and sweetness of tone, built for small churches, in rich Gothic and other cases, with swell, pedals, &c., from $300 to $1,000.

Also, Church Organs with two sets of keys, with great power and sweetness, with swell, composition pedals and pedal base, for $1,000 to $4,000.

All instruments will be warranted of the best materials and workmanship. Societies will do well by giving him a call before purchasing elsewhere, as they can obtain a larger Organ for the price than at any other establishment.

Superior Seraphines, for young beginners, from $56 to $75. Organs and all kinds of instruments tuned and repaired, also packed and sent to any part of the country at the lowest prices.

⁂ Orders may be left with, or inquiries made of JAMES A. SPARKS,
Feb. 10. 161 Fulton street, New York.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

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ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

A REPLY to the Speech of Rev. F. L. Hawks, D. D., which he delivered in Philadelphia, October 11th, 1844, before the General Convention of the Protestant Episcopal Church. By JAMES QUARTERMAN, House and Sign Painter.

Also the Protest as presented to the above Convention. Reply 12½ cents.—Protest 12½ cents.

For sale at this office. Feb. 8—10t$

LONDON BOOKS.—Just received per ship Victoria,
The Liturgy compared with the Bible.
The Church from January to December.
Promesi Sposi, 2 vols.——The Abbey Church.
Poole's England, vol. 1.
Wilberforce's Sermons. Do. American Church.
Surin's Spiritual Life. Dr. Pusey's ed.
Avrillon's Guide to Advent, do. &c.
J. A. SPARKS, Churchman's Bookstore,
Feb. 15. 161 Fulton street.

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Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois, he Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D. D., Editor of the Banner of the Cross, Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U.S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; Rev. J. Singletary, Washington, N. C.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50. Jan. 25.

To the Maryland Clergy.—Books and Stationery.

H. COLBURN, Bookseller and Stationer, No. 216 Baltimore street, Baltimore, keeps constantly on hand a good and general assortment of Books and Stationery at New York and Philadelphia prices. His assortment embraces Theological Medical, School, and Miscellaneous Books.

All the leading Church publications, including those of the Sunday School Union, may be had at the lowest prices; and he respectfully appeals to the Clergy of the Church, not only for their own custom, but to recommend their friends who may be coming to the city to give him a call. Dec. 7.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

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Extract from recommendation of Musical Society.

"Having our profession at heart, we trust Mr. Zenner's work will have an extensive circulation, convinced that it will give satisfaction not only to the profession itself, but also to the liberal amateur, and to any congregation where music forms a part of worship."

Feb. 15—3m ALEX. V. BLAKE, 77 Fulton st.

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By the General Prot. Episcopal S. S. Union.

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THE DISTANT HILLS—*An Allegory.* By the same author, and similarly illustrated.

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